

THE

# CHRISTIAN REMEMBRANCER.

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## REVIEW OF NEW PUBLICATIONS.

ART. I.—*On the Power, Wisdom, and Goodness of God, as manifested in the Creation of Animals, and in their History, Habits, and Instincts.* By the Rev. WILLIAM KIRBY, M.A. F.R.S., &c. Rector of Barham. Two Vols. 8vo. London: Pickering. 1835. Pp. cv. 406, and 542.

WE borrow an exordium to our review of these excellent volumes, (the seventh in the series of the Bridgewater Treatises,) from the entertaining "Fragments of Voyages and Travels," by Captain Basil Hall, who writes thus:—"A stranger when he first goes on board a well-regulated ship, is apt to fancy the captain of little or no use, in proportion as affairs are well ordered; so it is not improbable he may, for a time, be confirmed in his error. Every thing appears to go on so regularly, so much like clock-work, that the officers and men, it might be thought, have only to follow an established routine, as the hands of a watch obey the revolutions of the wheels, and all will go right. Yet, in both cases, there must exist within, not only some powerful main-spring, to give the original impulse, but sundry nice 'balances' and 'escapements' to keep the movement uniform."\* Indeed, atheistic reasoners, "similes sunt iis, qui Gubernatorem in navigando agere nihil dicant, cum alii malos scandant, alii per foros cursent, alii sentinam exhaustiant; ille autem clavum tenens sedeat in puppi quietus."† To silence those who refuse to acknowledge the providence of God, or fail to see in his "marvellous works" the manifestation of his character as a Creator infinitely powerful, and wise, and benevolent,—the Pilot who safely steers the vessel which himself had made, and now continues to govern,—is the pious aim of our ingenious, learned, and laborious historian.

Shall we venture to express a wish that the Rector of Barham were less ingenious, less learned, less laborious? Painful though it be to make this confession, the voice of truth extorts it from our lips.

\* Fragments of Voyages, &c. Vol. II. p. 1.

† Cic. De Senectute, § 5.

And yet, however his numerous readers, in their fond partiality towards an author from whose lucubrations they have gathered such an abundant harvest of instruction and amusement, may resent this statement as a contumelious aspersion of his fame, we feel assured that our pious author himself will readily pardon our temerity, and forgive the wish which we have uttered, in the full persuasion that we are actuated with no feeling of unkindness towards a writer upon whose diligence, and talents, and piety, it is impossible to set too high a value. Nay, we are convinced that our author will be amongst the first to praise our probity, as he would have been amongst the last to swallow a fulsome draught of unmixed flattery from the hands of undistinguishing friendship; and that he will adopt the wisdom of old Owen, who thus boldly addressed his readers, neither deprecating their criticisms, nor despairing of their favour;—

“ Qui legis ista, tuam reprehendo, si mea laudas  
Omnia, stultitiam; si nihil, invidiam.”\*

We could well have spared, then, we must acknowledge, the ingenious matter touching “the physical cherubim” in Mr. Kirby's elaborate Introduction to the volumes on our table. His strictures upon the atheistic hypotheses of *La Place* and *Lamarck* are excellent, but his disquisition on the interpretation of mysteries is too fanciful for our sober judgment; and, notwithstanding his attempt to demonstrate the contrary, we must pronounce it misplaced in this *Bridgewater Treatise*. Mr. Kirby contends, with much ingenuity, that the heavens and the cherubim, physically considered, indicate the powers that rule under God, either in his physical universe, or which, with regard to our planet, have power in his church, or over his people; and also those spiritual essences that approach nearest to him in the purity of their natures, and are the antitype of the cherubic forms. The cherubim are here esteemed to be the intermediate agents of the Deity, if we rightly construe our author, and to be types, moreover, of God's physical ministers, “the wind, the clouds, the fire, and the light,” or the heavens in a state of action; for—

It seems probable, (writes our author) that one of the principal reasons why the cherubic symbols were placed in the adytum of the Jewish tabernacle and temple was not only to represent those powers that govern under God in nature, but likewise to indicate his supreme and only Godhead, and that his people were to beware of worshipping these powers or their symbols, because they derived so much benefit from their ministerial agency, but to worship Him alone who created them, employed them, and operated in and by them.—*Introduction*, p. xcvi.

What connexion has this with the proper theme of the treatise under review? We must acknowledge our inability to see any. If the connexion be either none at all, or so little as to escape ordinary powers of

\* Joannis Audoeni Epigrammatum Liber Primus. Epigr. 2. Edit. 1682, p. 3.

vision, may we not again express a wish that Mr. Kirby had spared us this exhibition of his ingenuity?

So much with regard to the Introduction; as to the main body of the work, we venture to think that it sometimes assumes the form of a general history of animated nature, too minute in detail, and too dry in technical sub-divisions, classes, orders, sub-classes, and sub-orders—(see Vol. II. from p. 390 to 394; and p. 414, &c. &c. &c.)—to suit the taste of the public, whilst the great object of his essay, viz. the manifestation of “The Power, Wisdom, and Goodness of God, as proved in the Creation of Animals, and in their History, Habits, and Instincts,” challenged no such elaborate formalities. With less learning, then, and less labour, our author had produced, perhaps, a work more popular, we will not add more valuable; for, indeed, we very highly prize the admirable volumes under review, with the perusal of which, (to use the expressive phrase of the Roman orator,) we acknowledge ourselves “*incredibiliter delectari*.”\*

But how shall we show their contents, so various, so minute, so curious? How shall we analyze his learned pages? How compress even a brief abstract of his labours within the space usually allotted to a review? To appreciate his talents we must entreat our readers to consult the pages of Mr. Kirby for themselves; and yet it is our province and our pleasure to afford them a general insight into the nature of the able and entertaining volumes before us, however meagre may be our exposition. Come with us, then, and visit this copious museum of rarities; inspect, under our guidance, this large menagerie of animals—this zoological garden; and if you fail to admire the diligence, the research, the accuracy, the knowledge, the felicity of style, and the piety of purpose, which every where characterize the learned and ingenious Rector of Barham, attribute the fault to his reviewers rather than to him, and be persuaded that a perusal of his pages will amply justify our warmest panegyric.

The treatise consists of two octavo volumes, adorned with numerous plates, and divided into twenty-five chapters, written in a style at once perspicuous and eloquent. Though his materials be infinitely various, his object is ever the same; nor in the minute details of the history of animals does he ever forget Him who made them all by his wisdom, provides for them all in his goodness, and sustains them all by his power. However multifold be his speculations, and however diversified his inquiries; however wide be his digressions, and however elaborate his fancies; with unity of purpose he is ever found to return to the illustration of the character of the Deity, and to “do all to the glory of God,” as the chief design and characteristic aim of his studies. It is this which imbues his pages with an odour of perpetual sanctity; and

\* *Cic. de Senect.*

we walk with our author as in a temple consecrated to God, surrounded on all sides by spectacles of holiness, and breathing all the while an atmosphere of religion!

Whether we look to the "creation of animals," or to their "geographical distributions," or to their "migrations," or to their "local distributions," or to their "general functions and instincts;" whether we examine the lowest grade of animals, the "infusories," "polypes," "radiaries," "tunicaries," "bivalve molluscans," "univalve molluscans," "cephalopods," "worms," "annelidans," "cirripedes and crinoideans," "entomostracan condylopes," "crustacean condylopes," "myriapod condylopes;" or whether we scrutinize their "motive, locomotive, and prehensory organs," as distinguished into "rotatory organs," "tentacles," "suckers," "bristles," "natatory organs," "wings," "steering organs," and "legs;" or whether we investigate the mysterious doctrine of "instinct in general,"—"a wide and mazy field,"—or trace this half-reasoning power in particular classes of animals, developing, with our author, the functions and instincts of "arachnidans, pseudarachnidans, and acaridan condylopes;" or study the character of "insect condylopes;" or explore the history of "fishes," "reptiles," "birds," and "mammalians," till at length we ascend to "man" himself; we fall down and worship the mighty and benevolent Author of the universe, "dimly seen in these his works," which demonstrate "his goodness" to be "beyond thought," and his "power" to be divine; himself, the wise artificer, by this knowledge of his creatures, inducing us with humble piety to extol—

"Him first, him last, him midst, and without end."

The history of the animal kingdom naturally commences with the creation of animals, which our eloquent author thus introduces as exemplifying the goodness of God.

Unpeopled by animals, the verdant earth, in all its primitive and untarnished beauty, though inlaid with flowers exhibiting, in endless variety, every mixture and shade of colour that can glad the sight; though fanned by gales breathing Sabeian odours, to gratify the scent; though tempting the appetite by delicious fruits of every flavour; still would be a scene without the breath of life. No motions would be seen but of the passing clouds, of the fluctuating waters, and the waving boughs; no voice heard but of the elements.—Vol. I. pp. 2, 3.

Hence the seeming necessity of the creation of animals; hence the variety of animals,—

Some furnished with organs that would enable them to traverse and enliven the lower regions of the atmosphere,—others that might course over the earth's surface, and others that could win their easy way through its waters, so that all, by their numbers, and the variety of their motions, might exhibit a striking and interesting contrast to the fixed and unconscious vitality of the vegetable kingdom.—Vol. I. p. 3.

Our pious and learned author seems to be of opinion that there was a marked distinction between the creation of other animals and that of man; for whilst the waters and the earth were bidden of God to bring



forth the moving creature, each after their kind,—whence the Almighty is thought not to have acted immediately in their formation, but by the agency of secondary powers, established by him as rulers in nature, and “by which he ordinarily, as it were, taketh hold of the material universe,”—the creation of man was his immediate work, without the intervention of any subsidiary agent.

“*Let us make man.*” He was therefore neither sea-born nor earth-born, as some ancient nations claimed to be, but born of God; though, as Christ moistened clay when he was about to exercise his creative power, in the reforming of an eye; so was the humid earth used in the creation of the body of man by his Maker.—Vol. I. p. 8.

Man being installed into his kingdom over the globe, behold! every thing was very good; fitted to answer the end of its creation, and to perform its allotted part in contributing to the general welfare. But what shall we say to the case of animals preying upon each other? Is such an economy consistent with the goodness of the Deity? To solve this difficult problem, our author would have us believe that predaceous animals originally fed upon grass or straw, like the ox, neither injuring nor destroying their fellow-beasts of a more harmless character.

Of the truth of this hypothesis we entertain serious doubts. Yet, allowing its truth; allowing, moreover, that the predatory tribes were furnished with offensive weapons, which were providentially supplied to meet the future necessities of their use, when man should have fallen into apostasy and ruin; we beg to ask how, on our author's scheme, the goodness of the Deity is vindicated? How could that economy of predatory warfare, which lay dormant only till a certain contingency should take place, which was foreknown to be about to happen, be compatible with the benevolence of God, if the original employment of these offensive arms of mutual slaughter be thought to militate against divine goodness? Is this predatory economy less cruel because it was foreseen? Perhaps, (for we would write with becoming diffidence upon these mysterious points,) perhaps Paley's view is more philosophical. Our limits forbid us to transcribe his sensible reflections upon this case, and therefore we content ourselves with a mere reference to his celebrated chapter on the goodness of the Deity, which discusses the very case of animals devouring one another.\*

Our learned historian is pleased to tell us not only that vegetable diet was originally the provision made for and used by all animals, but that, before the close of this sublunary scene, all animals shall again return to it, so as to render the last age of the world as happy as the original state of man in Paradise. To prove this, an appeal is made to Isaiah lxx. 25! O! when will men forbear to misinterpret Scripture, by construing the metaphors of the prophets as if their imagery were plain literalities? And why introduce these hypothetical conjectures in

\* “Paley's Natural Theology,” chap. xxvi.

such a history as we have under review? In such a treatise, it were far wiser to check the sallies of conjecture, and to say with Newton, "*Hypotheses non fingo*."

We would apply the same remark to our author's opinion touching certain insects of a disreputable name,\* and other pests of a similar nature, which he deems to have been created with a view to the punishment of man, either in his person or property.

Can we believe that man, in his pristine state of glory, and beauty, and dignity, could be the receptacle and the prey of these unclean and disgusting creatures? This is surely altogether incredible, I had almost said impossible.—Vol. I. p. 15.

To meet this difficult case, it is argued that such animals were created subsequently to the fall. All this is conducted with singular modesty we allow; and yet we can hardly welcome such displays of ingenuity in a history of animals designed to establish the Divine wisdom, power, and goodness, upon a solid basis of unquestioned facts.

We hold no dissimilar judgment upon another topic of our author, who seems to think that some antediluvian monsters (according to general opinion,) may be yet living in some unapproachable centre of the world, and that there may be some communication in the unfathomed depths of the ocean with this dark and inland sea. Aquatic and amphibious Saurians, occupying a middle station between the Cetaceans and Ophidians, (the dragons of Scripture,) are the animals which our learned author conjectures to be still in existence in the subterranean ocean. He adduces some arguments to support his hypothesis, and tells us that he builds his views upon analogy in the first place, for that the depth of the sea nowhere exceeds 30,000 feet, which, compared with the diameter of our globe, about 8,000 miles, may be regarded as nothing.

What a vast space then, supposing it really hollow, may be contained in its womb, not only for an abundant reservoir of waters, but for sources of the volcanic action, which occasionally manifests itself in various parts, both of the ocean and terra firma. Reasoning from analogy, and from that part of the globe which falls under our inspection, it will appear not improbable that this vast space should not be altogether destitute of its peculiar inhabitants.—Vol. I. p. 33.

The organization of many reptiles, fitted for a subterranean habitation, and the known existence of one Saurian,† that is perfectly subterranean, which never makes its appearance on the earth's surface, but is always concealed at a considerable depth below it, complete our author's proof of the nonimprobability of a "subterranean metropolis for the Saurian, and perhaps other reptiles." At the same time he adds,—

I would by no means be thought to contend that *none* of these animals are extinct, but solely that *all* may not be so, and that their never having been found in a recent state may have arisen from the peculiar circumstances of their situation.—Vol. I. p. 36.

Having considered the first creation of the animal kingdom, and the

\* Pediculi

† Proteus anguinus.

leading facts of its history to the time of the deluge, our author next discusses their geographical and local distribution. We forbear to enter into the details of this truly interesting inquiry, for the sake of adorning our pages with a longer extract from our author, who thus sums up his views on the question before him.

Herein is the divine wisdom and goodness most conspicuous. Had chance, or nature, as some love to speak, directed the distribution of animals, and they were abandoned to themselves and to the circumstances in which they found themselves in their original station, without any superintending power to guide them, they would not so invariably have fixed themselves in the climates and regions for which they were evidently intended. Their migrations, under their own sole guidance, would have depended for their direction upon the season of the year, at which the desire seized them to change their quarters: in the height of summer, the tropical animals might have taken a direction further removed from the tropics; and, in winter, those of colder climates might have journeyed towards instead of from them. Besides, taking into consideration other motives, from casual circumstances, that might have induced different individuals belonging to the same climates to pursue different routes, they might be misled by cupidity, or dislike, or fear. On no other principle can we explain the adaptation of their organization to the state and productions of the country in which we find them—I speak of local species—but that of a Supreme Power, who formed and furnished the country, organized them for it, and guided them into it.—Vol. I. pp. 58, 59.

Will Mr. Kirby forgive us if we confess that our risible muscles were severely taxed by the following statement?

In England we have two breeds of swine, one with large flapping or pendent ears; of this description are those fattened in the distilleries in and near London: the other with small, erect, acute ears, common in the county of Suffolk. When it is considered, that the varieties of the above animals with erect ears appear to exhibit altogether a better character, if I may so speak, than their less spirited brethren, whose ears are pendent or laid back, and that this circumstance seems to indicate some approach to civilization in them; it may, probably, be deemed to result from some development of the brain produced by education, and present some analogy to the effects of the latter in the human species.—Vol. I. pp. 61, 62.

We beg with all possible gravity to ask whether this hypothesis be reconcileable with the “large flapping” ears of the “half-reasoning” elephant?

Leaving, however, the subject of the dispersion and present stations of the various members of the animal kingdom, let us hear our author's sentiments relative to the human race. Whilst some physiologists have taught us that God has not made of one blood all nations of men for to dwell on all the face of the earth, but that there are different species of men as well as of other animals; or that, at the flood, some men escaped from the sad inundation by taking refuge on the mountain ridges of Asia and Africa, whence arose the three principal races, the Caucasian, the Mongol, and the Negro, which now hold possession of our globe; it is triumphantly demonstrated by our learned historian, that—

The variations observable in the different races of men are not of such a nature as to render it impossible, or improbable, that they should all have been

derived from a common stock; and that the degradations observable in some of them, and approximation to the highest of the brutes, was caused not by the will and fiat of the Creator, but by their own wilful departure from him, and voluntary self-debasement. *Because they did not like to retain God in their knowledge, he gave them over to a reprobate mind, to do those things that are not convenient*: further, that with respect to those characters, which distinguish one nation from another, they may be attributed to the action of physical causes directed by the Deity: who, to use the language of a pious and excellent poet,

" Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

—Vol. I. pp. 87, 88.

The migrations of animals, both periodical and casual, is a subject singularly illustrative of the hand of a beneficent and ever watchful Providence, directing them to change their quarters, and seek often in distant countries a more genial climate, in which they may give birth to their young, or find a better supply of food for their own support. Who is not familiar with the locust and the lemming? the bison and the musk ox? the antelope and the rein-deer? the swift and the swallow? the sturgeon and the cod-fish? the haddock and the mackarel, and the herring and the salmon? The migration of animals abundantly proves the benevolence of a superintending guide; for—

If we give this subject of the migration of animals due consideration, and reflect what would be the consequence if no animals ever changed their quarters, we shall find abundant reason for thankfulness to the Almighty Father of the universe, for the care he has taken of his whole family, and of his creature man in particular, consulting not only his sustentation and the gratification of his palate by multiplying and varying his food, but also that of his other senses, by the beauty, motions, and music of the animals that are his summer or winter visitors. . . . By means of these migrations, the profits and enjoyments derivable from the animal creation are also more equally divided, at one season visiting the south, and enlivening their winter, and at another adding to the vernal and summer delights of the inhabitant of the less genial regions of the north, and making up to him for the privations of winter. . . . What can more strongly mark design, and the intention of an all-powerful, all-wise, and beneficent Being, than that such a variety of animals should be so organized and circumstanced as to be directed annually, by some pressing want, to seek distant climates, and, after a certain period, to return again to their former quarters; and that this instinct should be productive of so much good to mankind, and, at the same time, be necessary, under its present circumstances, for the preservation or propagation of the species of these several animals.—Vol. I. pp. 128—130.

We would gladly quote an eloquent passage from the fifty-seventh page of this volume, and have, indeed, marked it with our official *obelus* for that purpose; but our contracted limits deny us the gratification, and hurry us to the "functions and instincts of animals," which form the theme of the subsequent chapter of the elaborate treatise before us, and are made happily subservient to our author's great design, by illustrating the goodness that willed, the wisdom that planned, and the power that executed the wondrous whole;—

So that each in its place and station, by employing the faculties and organs,

with which he has gifted it, in accomplishing his will, praises, though unconsciously, its almighty and beneficent Creator, thus loudly calling upon man, the rational head of the creation, to take up the strain, and lead the general choir.—Vol. I. p. 139.

Mr. Kirby, in the first place, investigates the general functions of the animal kingdom, both as they affect the vegetable world, and also their own body. He points out the contrast and contrariety existing between animals and vegetables; so that whilst the plant takes root in and decks the earth, and purifies the air, the animal browses and trims the vegetable, and checks its luxuriance, and yet manures it with fresh pabulum for its sustentation. The constant tendency of animals to multiply so as to injure each other, is wisely restrained by the antagonist struggles and mutual destruction which God employs as his agents to effect the common welfare of his creatures.

To maintain things in this state, . . . to cause all so to harmonize, and so out of death and destruction to bring forth life, indicates still more strongly the constant and wise superintendence, and powerful arm of a watchful Providence, and demonstrates irrefragably that there is a Great Being constantly at work, either mediately or immediately, to produce effects that, without his constant superintendence and intervention, could never take place. And thus, as sings the bard of Twickenham,

"All nature is but art unknown to thee,  
All chance direction which thou canst not see,  
All discord harmony not understood,  
All partial evil, universal good."

—Vol. I. p. 144.

From this general view of his subject our author comes to the consideration of the functions and instincts of particular classes of animals; and instead of beginning, as is usually done by systematic writers, with the highest grade, he ascends from the lowest, and terminates with man at its summit. Amongst the lowest are placed the infusories and polypes. These animalcules talk of Him who made them. "*In his tam parvis, atque tam nullis,*" says Pliny, "*quæ ratio, quanta vis, quam inextricabilis perfectio!*" And what shall we say of the coral architects of the mighty deep? Let us again quote the eloquent language of the historian under review.

When the Creator formed the coral animals, what foresight, as well as power and wisdom, did he manifest! That a minute pouch of animated matter, with no other organs than a few tentacles surrounding its mouth, should be fitted to secrete calcareous particles from food collected by it, to transpire or regurgitate them so as to construct for itself a limestone house, that it should be empowered perpetually to send forth germs that could also act the same part; and thus in process of time, by their combined efforts, build up, in the midst of the fluctuating ocean, not merely insignificant islets, but whole groups of islands, which in due time are rendered fit for the habitation of man himself, and do in fact become his permanent abode—but not only this, but should so order all other circumstances connected with this procedure, as, for instance, the action of the waves and winds upon this nascent little world, that when the animal has built up to that point, which its nature, for it cannot exist when removed from the influence of its native element, enables it to attain, should take up the

wonderful work and complete the design of the Great Creator, and give the structure its due elevation and consolidation, should furnish it with fountains and streams of water; should cover it with a soil capable of affording sufficient nutriment to trees and plants, which should in their turn afford food for some part of the animal kingdom, and finally for man himself. How evidently does all this show the adaptation of means to an end. What a number of calculations must be made, what a number of circumstances taken into consideration, what a number of contingencies provided against, what a number of conflicting elements made to harmonize and subserve to the promotion of a common purpose, which it is impossible could have been effected but by the intervention and constant guidance of an unseen Being, causing all things so to concur as to bring about and establish what he designs! And, when we further consider the multiplicity of aspects in which the subject must be viewed, in order to get a clear and correct idea of the cooperation of so many causes, seeming often at variance with each other; we may further affirm, without fear of contradiction, that the whole must be the plan and the work, as the primary and only intelligent cause, of a Being infinite in power, wisdom, and goodness.—Vol. I. pp. 186—188.

Radiaries, tunicaries, bivalve, and univalve molluscans, cephalopods, worms, annelidans, might afford our readers much gratification, and ourselves abundant opportunities of making beautiful extracts, so graphically are they painted by our author, and so minutely described in all their multifold characters and organization, to the manifestation of the glory of the mighty Artificer, by whose fiat they were made, and by whose care they are preserved; but we have other curiosities, of equal interest, to challenge our notice, and to these we turn with the assurance of reaping both delight and instruction from the edifying and attractive dress in which our learned author is wont to clothe his topics. In this immense treasury of rarities, upon what object shall we place our hands? Like a child, introduced to the wonders of a museum, we are distracted by the multiplicity of marvels presented to us; and almost forfeit the opportunity of examining any thing accurately by a vain endeavour to make ourselves acquainted with all that we behold. Where, then, shall we fix our choice? No matter where! Quote we, therefore, our pious author's meditations upon the metamorphoses of animals. He asks—

Do not these successive changes in the outward form, functions, and locomotions of so many animals, preach a doctrine to the attentive and duly impressed student of animal forms, and their history—do they not symbolically declare to him, that the same individual may be clothed with different forms, in different states of existence, that he may be advanced, after certain preparatory changes, and an intermediate interval of rest and repose, to a much more exalted rank; with organs, whether sensiferous or locomotive, of a much wider range; with tastes more refined; with an intellect more developed, and employed upon higher objects; with affections more spiritualized; and further removed from gross matter?—Vol. II. p. 27.

Mr. Kirby never forgets his subject,—the character of God as declared by his works,—nor loses an opportunity of strengthening the doctrines of Christianity, when even the remotest analogies permit his



recurrence to topics so dear to his heart. Witness the following remark :—

It may be observed with regard to this constant scene of destruction, this never universally intermitted war of one part of the creation upon another, that the sacrifice of a part maintains the health and life of the whole; the great doctrine of *vicarious suffering* forms an article of physical science; and we discover, standing even upon this basis, that the sufferings and death of one being may be, in the Divine counsels, and consistently with what we know of the general operations of Providence, the cause and instrument of the spiritual life and final salvation of infinite hosts of others. Thus does the animal kingdom in some sort PREACH THE GOSPEL OF CHRIST.—Vol. II. pp. 62, 63.

How well does our pious historian moralize! He reads an instructive lesson, like his blessed Master, in almost every passing circumstance that meets his eye! Witness the following passage :—

As far as we can lift up the mystic veil that covers the face of nature, by means of observation and experiment, we find that every iota and tittle of an animal's structure, is with a view to some end important to it; and the Almighty Fabricator of the Universe and its inhabitants, when he formed and moulded, *ex præjacente materiâ*, the creatures of his hand, decreed that the sphere of locomotive and sentient beings should be drawn together by mutual attraction, and concatenated by possessing parts in common, though not always devoted to a common use; thus leading us gradually from one form to another, till we arrive at the highest and most distinguished of the visible creation; and instructing us by his works, as well as by his word, to cultivate peace and union, and to seek the good of the community to which we belong; and, as far as our influence goes, of the whole of his creation.—Vol. II. pp. 91, 92.

Let us introduce our readers to the Giraffe; so striking is the seeming disproportion of many of its parts, that they might take it for an abortion, in which the posterior extremity was not fully developed. The length of its neck, the elevation of its withers, the declivity of its back, and the lowness of its hind quarters, might warrant such an inference.

But if we proceeded to inquire into the nature of its food, and were told that it subsisted by cropping the branches of certain trees which thus it was enabled to reach, the truth would flash upon us, we should immediately perceive the correspondence between its structure and its food, and acknowledge the design and contrivance of a benevolent Creator in this formation.—Vol. II. p. 175.

The spider, the kangaroo, the bee, the horse, the elephant, the pelican, the beaver,—yea, all animated nature, from the microscopic mite to the huge whale; from the most insignificant reptile to man himself,—are preserved, as it were, in this ark of the Rector of Barham, and invite our attention, and tell us, in language which it is impossible to misunderstand or pervert, that "He who could effect all this could only be one whose understanding is infinite, and whose power and goodness are equally without bounds."

We leave these subjects with regret, for the difficult question of the instincts of animals, which our author has endeavoured to make less intricate than it has hitherto been. Are these instincts to be attributed to appetite or intellect? To both, or to neither? "Who taught the

bee, that wise workman, to act the geometer, and to erect her three-storied houses of hexagonal structures?" This is the question which Mr. Kirby essays to answer. Admitting that every kind of instinct has its origin in the will of the Deity, and that the animal exhibiting it was expressly organized by him for it at its creation; and excluding such remarkable cases, with respect to dogs and other animals, which seem to belong to intellect and memory rather than to instinct; he argues that the proximate cause of instinct must be either metaphysical or physical, or a compound of both characters. If it be metaphysical, he asserts that it must either be the immediate action of the Deity, or the action of some intermediate intelligence employed by him, or the intellect of the animal exhibiting it. It is argued that God cannot be the immediate instructor, for then instinct would be infallible, in opposition to the fact established by the circumstance that the flesh-fly will mistake the blossom of the carrion plant for a piece of flesh, and lay her eggs in it. Neither is instinct the action of any intermediate intelligence, whether angel or demon, employed by the Deity upon the animal; for that hypothesis, like the former, is incompatible with the possibility of mistake. Neither will our author concede that instinctive powers are the result of extraordinary intellectual ones, since this supposition ill accords with the anatomical character of brutes; for where the nervous system is cerebral, we find the most striking examples of intellectual action; whilst in the classes whose nervous system is ganglionic, we discover comparatively little intellect, but the most miraculous operations of instinct. "Hence," he says, "it seems to follow that extraordinary instinctive powers are not the result of extraordinary intellectual ones;" but if no metaphysical power be the immediate cause of instinct, it must be traced either to a physical one, or to a cause partly physical and partly metaphysical. Mr. Kirby is of opinion that instincts, whether they belong to those relating to the multiplication of the species, or to those relating to the food, or to those connected with the hybernation of animals, (the three general heads into which he divides instincts,)—

Have their beginning in consequence of the action of an intermediate physical cause upon the organization of the animal, which certainly renders it extremely probable that such is the general proximate cause of the phenomena in question. —Vol. II. pp. 275, 276.

Do our readers inquire, what may be the subtle substance empowered by the Deity to act upon animal organizations and structures to produce their varied instincts? Let them receive an answer from the eloquent author under review.

If we consider the effects produced by the great physical powers of the heavens, by whatever name we distinguish them: that they form the instrument by which God maintains the whole universe in order and beauty; produces the cohesion of bodies; regulates and supports the motions, annual and diurnal,

of the earth and other planets; prescribes to some an eccentric orbit, extending, probably, into other systems; causes satellites to attend upon and revolve round their primary planets; and not only this, but by a kind of conservative energy empowers them to prevent any dislocations in the vast machine; and any destructive aberrations arising from the actions of these mighty orbs upon each other. If we consider further what God effects both upon and within every individual sphere and system, throughout the whole universe, by the constant action of those viceregal powers, if I may so call them, that rule under him, whatever name we give them; I say, if we duly consider what these powers actually effect, it will require no great stretch of faith to believe that they may be the *inter-agents* by which the Deity acts upon animal organizations and structures to produce all their varied instincts.—Vol. II. pp. 242, 243.

And again :—

What if the heavens in action, which under God govern the universe; what, if these powers—employed as they are by the Deity so universally to effect his Almighty will in the upholding of the worlds in their stated motions, and preventing their aberrations,—should also be the intermediate agents, which by their action on plants and animals produce every physical development and instinctive operation, unless where God himself decrees a departure that circumstances may render necessary from any law that he has established?—Vol. II. pp. 244, 245.

Our learned historian has evinced no common talents, no ordinary share of ingenuity, in his elaborate discussions upon this intricate question. We have given merely the result of his argument, having no space for the several steps by which he arrives at his conclusion. The hypothesis is original, and better, perhaps, than other theories which have been adopted on this mysterious topic, and has a fair claim to consideration, though we much doubt whether it be capable of solving all the cases that belong to this interesting subject. Our author appears to be conscious of this fact, and would, therefore, explain the phenomena which might seem repugnant to his scheme, by reminding us that instinct is in some sort mixed with intellect; and that the Deity sometimes dispenses with the general law of instinct, or permits it occasionally to be interfered with by the will of the animal, or other agency, or even suspends its action, as in the instance of the two milch kine, who conducted the ark of the Lord to Beth-shemesh.\* There would appear to be one considerable advantage resulting from the adoption of Mr. Kirby's hypothesis, viz. that it relieves us from the necessity of endeavouring to define the exact limits which separate instincts from reason, as if the possession of the one were incompatible with that of the other; whereas they are propensities superadded to reason, or "mixed" with the faculties intellectual. At all events, whatever may become of this question, there is one opinion in which we must all concur; viz. that "both man and beast are so 'fearfully and wonderfully made,' as to manifest that they are the work of a wise, a designing, an almighty, and beneficent mind!"†

To this pious and delightful conclusion our excellent author makes

\* 1 Sam. vi. 11, 12.

† Wallace on Brougham, p. 23.

the whole of his able treatise every where subservient. It is the topic in which he seems most to rejoice; to which he perpetually recurs with increasing devotion; and which, like the master air of some sacred voluntary, or the chorus of some holy song, reminds us, ever and anon, between the details of his work, of the harmonizing unity of his one theme,—the power, the goodness, and the wisdom of God, as “manifested in the creation of animals, and in their history, habits, and instincts.”

In our ascent from the most minute and least animated parts of that Kingdom to man himself, we have seen in every department that nothing was left to chance, or the rule of circumstances, but every thing was adapted by its structure and organization for the situation in which it was to be placed, and the functions it was to discharge; that though every being, or group of beings, had separate interests and wants, all were made to subserve to a common purpose, and to promote a common object. . . . Well, then, may all finally exclaim, in the words of the Divine Psalmist:—“O Lord, how manifold are thy works, in WISDOM hast thou made them all!”—Vol. II. pp. 526, 527.

Thus we take our leave of the learned and laborious author before us. It is impossible to read his pages without admiration. They reflect equal credit upon their author, and upon the judicious individuals who appointed the Rector of Barham to execute this useful work. Amongst the series of Bridgewater Treatises, Mr. Kirby's volumes will secure a conspicuous place. The plates are good and numerous. The notes display great and diversified reading; nor must we forget the peculiar care and accuracy of the index.

If natural theology, in common with other sciences, bestow upon the student the pleasures of contemplation, these pleasures have been augmented by the happy labours of Mr. Kirby. If natural theology be associated with a peculiar improvement arising from the nature of the truths with which she is conversant, to that improvement Mr. Kirby has largely contributed. If natural theology soar far above all other sciences from the sublimer nature of its objects, rising from the creature to the Creator, her superiority has been maintained with singular felicity by Mr. Kirby. If natural theology subserve the cause of revelation, this connexion between the works and the word of God, is carefully illustrated by Mr. Kirby. If, lastly, natural theology should help her disciples to see, wherever they tread the paths of scientific inquiry, new traces of Divine intelligence and power springing up around their footsteps, this sanctifying influence is discernible in every part of Mr. Kirby's volumes, whose piety can be equalled only by his learning; and whilst they reflect a magnifying ray upon each other, so that, in our author's instance, the scholar is completed in the Christian, the one point to which his talents dedicate their undivided potency, may be summed up in three words—

Τῷ Θεῷ Δόξα.

ART. II.—*The Church's self-regulating Privilege, a National Safeguard in respect of real Church Reform; or, Reasons for reviving Convocations, or restoring Provincial and Diocesan Synods.* By JOHN KEMPTHORNE, B. D. Rector of St. Michael's, Gloucester. London Hatchard & Son. Gloucester: Jew. 1835. 8vo. Pp. xvi. 203.

IF Mr. Kempthorne's work were not as excellent as it is, he would still have done good service to the cause of truth, of religion, and of the Church. No subject, in the present state of political and ecclesiastical matters, requires to be more thoroughly understood, and more decidedly brought into public view, than the CONVOCATION; yet on none does a greater want of information prevail, even among Churchmen themselves. The Convocation has been so long suppressed for all useful purposes, that the few who are aware of its existence know little of its nature or its history. The former can only be learned from the study of our general ecclesiastical polity, or from those voluminous writings from which we derive our acquaintance with the latter. The latter, stored in the controversial treatises of Wake, of Atterbury, of Hody, has little attraction for an age indifferent to the subject, and averse from a laborious and profound acquirement of any thing. The treatises themselves are, in consequence, become scarce, and even those who are desirous of information on the subject have little opportunity of realizing their wishes. Mr. Kempthorne, in a slender octavo, has courted the impatience of modern literary taste, while he has crowded into his narrow limits a surprising quantity of valuable matter: he has, moreover, brought his arguments to bear with well directed energy against popular objections, and upon popular discussions: his work is intrinsically excellent, full of sterling remark and valuable suggestion; and it has what may be called extrinsic excellence also,—it gives the reader a curiosity relative to its subject, and directs him to sources where he may assuage his thirst; it *opens* the whole question, where it does not *discuss* it, and thus bids fair to call the attention of Churchmen, especially of Clergymen, to the point; which is all, in our opinion, that is necessary, in order to produce, after a very short interval, that general demand on the part of the Church (laymen as well as Clergymen) for the restitution of her right, which, we are satisfied, never will, never can,—be resisted.

We should be almost ashamed to offer to *our* readers any sketch of the nature or history of the English Convocation, did we not often encounter, in quarters where ignorance of any kind might be least expected, an extraordinary absence of information on this subject. We trust, in doing so, our conduct will be taken in good part by those whose information is superior to our own, for the sake of such as need to be informed on a subject always important, but now emphatically so.

Many well-intentioned persons frequently ask, Why does not *the Church* do this or that? Why does not *the Church* remove her own abuses? Why does not *the Church* alter this or that prayer? Why was it that *the Church* did not make better provision for her children during the last century, thus leaving so much important ground for dissenters to occupy? Questions of this kind we almost daily hear—and they are very often not answered at all, or answered falsely, by the sincerest friends of the Church. “Yes,” it is said, “we cannot but allow that *the Church* has been too remiss—it is the fault of *the Church* that so and so has not been done.” Meanwhile, querist and respondent have never settled their own notion of the Church, and would be much astonished to find (what is nevertheless the case) that neither had *any notion at all upon the subject*. Yet *the Church* cannot be an abstraction. Volition and agency, choice and rejection, cannot be predicated of an *unsubstantiality*. Who then are the representatives of the abstraction? Who are the *concretion* of the idea? Press the question hard, and you may probably extract, “the Bishops.” Yet the most superficial answerer might, in a moment, see the incorrectness of such a reply. The Bishops have no power, properly speaking, over the affairs of *the Church*. All they can do is to exercise what means the law allows of punishing scandals in their own individual dioceses—and the Archbishops have an appellate jurisdiction. But further than this, and the influence of an individual peer in the House of Lords, no Bishop has any power in the concerns of the Church at large. But how is this, says our inquirer? Has the Church absolutely no power in her collective capacity? Can the Church do nothing of herself?

The reply to this question is, in brief, a history of the CONVOCATION. The Church *has* power in her collective capacity, just as the three estates of the realm have power in theirs. But then, if the King should exert his prerogative to prorogue *sine die* every parliament he called, on the first day of meeting, and before any business had been transacted; if he should have invariably acted on this principle for a century; then, we suppose, the state could scarcely be chargeable with the abuses which had overrun the country in the interim. If you appoint a gardener, and then lock him up in your tool-house, you must not complain that flowers droop, or that weeds multiply, and least of all must you upbraid him with the result. Now this is exactly the position of our Church. The constitution has given her a parliament, which is fully competent to all ecclesiastical ends, and which *ALONE* is competent. The Bishops in the upper house, the Archdeacons, Deans, and two representatives of the Clergy from each diocese in the lower, constitute the Convocation, the only legitimate and constitutional body by which the internal affairs of the Church can be directed. They meet with every meeting of parliament; and their meeting, formerly, was for the despatch



of business; and all the business of the Church was directed by them exclusively until the year 1717, when they had prepared a censure against a work of Dr. Hoadly; who, being a court favourite, had interest enough with the minister of George I. to procure a most unconstitutional and unwarrantable exercise of the prerogative—that of an indefinite adjournment of Convocation. Since that time they have never been permitted to do more than *meet*; although this privilege is any thing in effect but unimportant; because it is a distinct admission on the part of the crown that the rights of Convocation are not *abrogated*, but only *suspended*; their power is not *annulled*, but *restricted*; and all that is necessary to restore the right is the simple omission of the suspension on the next occasion. Nevertheless the practice is most tyrannical, and most injurious. In using this strong language, we would not be misunderstood: we speak of the act in the abstract, without the excuses which succeeding sovereigns may plead for its continuance. Excuses, however, they are, not *justifications*. For George II. not even an excuse can be pleaded. But when, in the time of his truly pious and excellent successor, there existed, throughout the nation, a strong universal feeling in favour of the Church; when there was prevalent, among timid Churchmen, the desire, as they called it, of “letting well alone;” when this sentiment had worked its way into high places, where it still lingers; no wonder it found shelter beneath a crown. To “let well alone,” though homely wisdom, we hold to be sound wisdom; but the error was, that it was *evil*, and not *well*, that was let alone. There was, it was true, a strong feeling in favour of the Church:—but, in too many instances, it was a prejudice; and though a prejudice on the right side is far better than one on the wrong, it is a prejudice still; and, as it was taken up without reason, may be as unreasonably parted with. The Convocation would, certainly, have brought the merits of the Church question fairly before the people: it might have made a *few* prejudiced Dissenters out of a few prejudiced Churchmen; but it would have produced a *nation of reflecting* Churchmen, attached to the Church by enlightened principle, a living bulwark against all the fiercest assaults of disaffection. The insensibly increasing evil of the want of churchroom, which has now reached so alarming a height, and which has driven thousands of Churchmen into the abyss of schism,—could the progress of this mischief have eluded the vigilance of a Convocation?—Would it not naturally have forced itself upon the attention of that body through the Archdeacons and town Clergy?—Must it not have been taken up?—Would not the public *then* have felt an ardent interest in it?—Could the legislature have passed it unnoticed?—Can there be any doubt what a Christian House of Commons (which *we then* had) would have done?—Can the evil be calculated which might then have been prevented? It is to be feared that this

single result of the abeyance of Convocation has been fatal to millions and generations of souls. The same might be said with regard to our Colonial Clergy. We should not have been so long without a Church in our Indian Empire,—and again, so long without an adequate government for that Church; nor would our Clergy in North America be starved by an Act of Parliament, taking away from them possessions guaranteed by solemn national compacts, and our Clergy in Ireland not allowed even to starve in peace, by a system of more than connivance at the brutalities of the disciples of Dens.

But in truth, men who were formerly designated "low Churchmen" never ventured to hold opinions so derogatory to the rights of Convocation as some that are current with the highest Churchmen of modern days. Archbishop Wake was no great stickler for the privileges of Convocation; indeed he wrote a very bulky and learned folio for the purpose of shewing that Convocations were little more than creatures of the crown, and could have no right apart from the personal interests of the sovereign. But this testimony, to which Mr. Kemphorne has called the attention of Churchmen, is a remarkable contrast to the language of some of the highest Churchmen now: even to that of Wake's excellent present successor, in a charge published a few years since.\* Wake says,

"I make no doubt but that it is the duty, as well as wisdom of a christian king, to consult of all these matters, (which concern the state of the Church,) with those who have the government of it committed to them by God; . . . and neither obstinately to refuse the Clergy liberty to assemble, when they think it would be for the service of the Church, and the benefit of religion, to come together, nor yet unreasonably require their attendance when there is nothing at all, or nothing of any consequence, to be done by them." . . . "Should it so fall out that the prince should neglect his duty in this particular, in that case I conceive it would be the duty of those, who are the fathers and governors of it, to apply to him for his permission to come together, to remonstrate with humility, but yet with christian freedom too, the necessities of the Church, the evils that are to be remedied, and the reason they have to hope that by their assembling they may provide some remedy for them, and to press him in the name of God, and in pursuance of that trust which the public has reposed in him, to give a favourable answer to their requests. Should we be denied all liberty of these assemblies, though the governors and fathers of the Church should with all their care and interest endeavour to obtain it; should the prince so far abuse his prerogative, as to turn it not only to the detriment, but to the ruin of all true religion and morality among us, and thereby make it absolutely necessary for something extraordinary to be done to preserve both;—in such a case of extremity, the Bishops and Pastors of the Church must resolve to hazard all in the discharge of their duty; they must meet, consult, and resolve on such measures, as by God's assistance they think their unhappy circumstances to require, and be content to suffer any loss, or run to any danger, for their so doing."—*Wake*, chap. iii. p. 85.—*Pp.* 50, 51.

To do Mr. Kemphorne's volume justice, it would be necessary to transcribe it. In attempting to give our readers an idea of it, the difficulty lies in selection. But we hope there will be very few much

\* We have been told, on very good authority, that his Grace's opinion on this subject is now changed.

longer unacquainted with the whole of its valuable arguments and details. We do not think any of our readers will quarrel with us for spending their five shillings on this recommendation. We proceed, however, to substantiate our criticism with a few extracts.

The *absurdity* of a Church without a Convocation, and an earnest appeal to Churchmen :—

To speak of a society without its consultations, of a christian society without its Synod, is almost a contradiction in terms. A national Church, which has absolutely lost its ecclesiastical councils, will soon probably become, if it be not already,

“ingens litore truncus,

Avulsisque humeris caput, et sine nomine corpus.”

It differs but little from a body decomposed, and without a distinct subsistence. Let us then humbly solicit our earthly sovereign to grant an active, but at the same time constitutionally regulated, CONVOCATION. Let us hope and pray, that the convened Bishops and Pastors, trusting wholly in Him who “searcheth the reins and hearts,” and whose name is “KING OF KINGS, AND LORD OF LORDS,” will, according to his promise, be with them to bless them; and by their means to bless this whole Church and nation.—Pp. 26, 27.

A popular objection wisely answered :—

The *inactivity* of former Convocations is not to the purpose at present.—If we should, for argument's sake, concede, what in fact ought probably on every ground of truth and justice to be controverted, that the virtual suppression of Convocations for more than a century past, since the censure of Bishop Hoadly's publications in 1717, has been wisely ordered; yet in times like these, who would urge the precedent? In times like these, whilst the papal hierarchy hold their frequent Meetings, the Church of Scotland its General Assembly, the Wesleyans their Annual Conference, no man forbidding them;—nay, whilst the Independents have recently instituted and now hold annual meetings of their General Congregational Union, (county associations they have established long ago,) in spite of the apparent incompatibleness of such meetings with the very essence of Independency,—will his gracious Majesty deny to the Church, which he hath sworn to maintain for the whole nation's sake, the *bona fide* use of her legitimate Convocations?—Pp. 6, 7.

On the “vexata quæstio” of alteration in the Liturgy :—

Still, under present circumstances, the questions have been, and will be, bandied about in various quarters, “What is the present christian duty of the Church of England? Ought certain passages in her Liturgy to be altered or modified, with which many weak and some tender consciences, however unreasonably, have been aggrieved;—witness the successive complainants, from the members of the lower house of Convocation in 1562, (who lost their motion for alterations only by a majority of one), down to Non-conformists at this day? Or would not such readjustments of her already sound formularies be made at the risk of shaking fundamental principles, or impairing essential truths?” Again; “Ought not we that are strong, to bear,” in the present instance, “the infirmities of the weak, and not to please ourselves; but every one to please his neighbour for his good to edification, even as Christ pleased not himself?” (Rom. xv. 1—4.) Or is not this a case in which to please ourselves would be to violate conscience;—a case in which, in order “that the truth of the gospel may continue with us, we must not give place, no not for an hour?” (Gal. ii. 5.)

Now where can these questions be set at rest? Where could the revision, if it were *really* requisite, be prepared for the royal and legislative approbation or allowance? And where, if inadmissible, can the reasons for its rejection be at all definitely and authoritatively set forth, except in an efficient Convo-

eration? Without this settlement, will not every speculator be still meddling, and, to the continual injury of truth and peace, be still trying his own feeble hand at corrections, which mighty masters in piety and learning in former times trembled to attempt?—Pp. 86—88.

The constitutional nullity of all ecclesiastical acts, without consent of Convocation; and the means of obtaining the rights of Convocation:—

Our civil governors, indeed, themselves seem, at this time, to contemplate the speedy employment of such councils, in the usual form probably of CONVOCACTIONS. Otherwise, it cannot be supposed that in the Ecclesiastical Commission, lately issued, (for the Church of England and the nation at large owe doubtless a tribute of gratitude to his Majesty,) a reference would have been made to some new arrangement of episcopal *duties*, and some new modifications of cathedral institutions. For such measures, when preparatorily made by the Commission, seem to require, of course, at a subsequent period, the consent of the Church herself, *as a body*: if we may judge from former precedents, and especially from that of the Commission in 1689, which proposed subjects of similar extent, and was objected to by some of the Commissioners themselves and others; and was vindicated on this very ground, that all signified nothing, unless the Convocation approved it.—P. 56.

The conclusion:—

Upon the whole, putting these various considerations together,—the Church's present peculiar necessities; the suitableness of Convocations, or other more entirely unequivocal Church Synods, for the nation's sake to relieve them; the various ways in which that relief may be imparted, namely, by checking abuses of patronage, by remedying defects in discipline, by calming in reasonable and devout minds eagerness for a revision of the Liturgy, by protesting against erroneous doctrines, by aiding in an explanation or amendment of the Protestant oath of supremacy, by considering remedies for statistical defects, and for defects in theological education, by promoting union among Churchmen themselves, and between the Established Church and other protestant communions; putting these considerations together, we may venture, I apprehend, to conclude, that REVIVED, EFFICIENT, AND DULY REGULATED CONVOCACTIONS, (to be summoned, if possible, at a *different* time from the Parliament)—or rather, since somewhat of a semi-political character may still seem to adhere to Convocations, that a RESTORATION OF PROVINCIAL AND DIOCESAN SYNODS —is imperatively called for by the present exigencies of this Church and nation; and would be one of the best adapted means, sometimes the only mean, of defending, ameliorating, and invigorating the Church of England; and thereby would, under God, greatly conduce to the diffusion of his heavenly and eternal blessings through the whole realm.—Pp. 153, 154.

It may be scarcely necessary to say, that, however we may approve of diocesan and provincial councils, as *subsidiary* to Convocation, we would never, with Mr. Kempthorne, endure them as substitutes; much less would we prefer them. And it may be proper here to add, that, with all our admiration of Mr. K.'s work, we would not be understood to approve, without qualification, every allegation it contains. We do not, for instance, concur in his representation of the oath of supremacy: in regard to the *impossibility* of dissenting ministers obtaining ordination without going to the universities, Mr. K. is mistaken in the matter of fact, as some very recent examples may shew: and, *if we mistake not*, (though we confess the proof is not palpable) he has in p. 91 a low sacramentarian doctrine, which is *not* that of the Church of England.

With these, and, it may be, some other minor exceptions, we again recommend this work to general circulation, and trust it will be the honoured instrument of the greatest act of real "Church Reform" which our rulers, in their justice, can execute.

## LITERARY REPORT.

*A Charge delivered to the Clergy of the Diocese of Gloucester, in August and September, 1835, at the Triennial Visitation of the Right Reverend James Henry, Lord Bishop of Gloucester. Published at the request of the Clergy. London: Rivingtons. Pp. 45.*

WE can scarcely conceive nobler evidence on behalf of the Church than is afforded by the Charges delivered by the Bishops within the last five years. The public spirit, the disinterestedness, the calm lofty tone of conscious integrity, the firmness amidst the most threatening dangers, and, more than all, the piety and humility which pervades those Charges, have filled the minds of Churchmen with admiration and confidence, and might convince the enemies of the Church, if, indeed, prejudice could possibly be convinced, how different must be an Establishment directed by such men from all which, in their ignorance and enmity, they had concluded.

Bishop Monk's Charge is what might have been expected from his character—a happy union of moderation with firmness.

Fully impressed with the dangers of the present crisis, the most important in the history of the Church since the Great Rebellion, he enters upon the subject with the spirit of a man who, strong in principle, is assured that his cause will triumph through the full and honest performance of every duty, and who would not have it to triumph by any other means. He suppresses nothing which ought to be told, whether in alluding to evils which oppress

the Church, or in exposing the malevolence and inconsistency of her enemies.

On the proceedings and particular intentions of the Church Commission, of which he is a member, the Bishop necessarily observes secrecy. He considers, however, that "it is designed to make the revenues of the Church available for efficient duties and useful purposes alone;" and while various preferments, not having the cure of souls, but involving other important duties, will be carefully preserved, all *sinecures*, in the strict sense of the word, will be made to contribute fully to public usefulness. His Lordship states some gratifying facts in evidence of the improving state of the Church, and the increasing disposition of pastors to exercise their power properly.

During the five years that I have presided over this Diocese, the number of resident incumbents has been considerably increased, without any diminution in the total number of curates employed: in each year several new glebe houses have been erected, and others have been so improved and enlarged as to become residences for clergymen: while the amount of duty performed in most parts of the Diocese has been materially increased. That a corresponding change has taken place in the feelings of patrons is sufficiently proved by this fact—before any alteration has been made in the law, the applications for Dispensations for plurality, in the whole kingdom, are fewer by one half than their former average.—Pp. 16, 17.

The whole Charge will afford much gratification to the friends of the Church, and we heartily recommend it for the most attentive perusal.

*Λατῆρος; Latēnos; or, the only Proper and Appellative Name of the Man, whose Prophetic Number in Greek Numerals, is χξϛ', or 666; Rev. xiii. 18; demonstrated to be the Ecclesiastical Mark or Name of the Beast, "who had two horns like a lamb, and he spake as a dragon;" Rev. xiii. 11—18; being none other than the Pope of Rome: whose Church and Kingdom are, even now, intrinsically and appellatively, Latin. By the Rev. REGINALD RABETT, A. M., of Queen's College, Cambridge, and Vicar of Thornton, Leicestershire. London: Seeley and Burnside. 1835. Pp. xli. 308.*

WHY will authors forget that amongst the characteristic qualities of "the wisdom that is from above" there is such a thing as *gentleness*? Can Mr. Rabett imagine that his volume is made more convincing or agreeable by the discourteous manner in which he is pleased, in his zeal for his own opinions, to write of such men as Faber, and Croly, and Woodhouse, and Lee, because they entertain views upon Prophetic topics different from his own? "The manner of his spirit" would challenge rebuke under any circumstances; but when such fierceness is manifested upon a question encompassed above all others with clouds, and darkness, and mystery, intolerant dogmatism and supercilious interpretation are singularly misplaced. These are the besetting offences of the Vicar of Thornton. His learned work contains twenty chapters upon the following points:—

1. The subject proposed. 2. Introductory Remarks on Mr. Faber's hypothesis of Apostatēs, with objections. 3. Objections to Mr. Faber's hypothesis continued, with Observations on the episēmon ϛ' and the contraction ϛ. 4. Further observations on the numerical Cypher denominated *ἐπισήμων* Fav, or V, or ϛ', as used to denote the Number 6, and to supply the vacuum occasioned by the absence of the obsolete Æolic di-gamma. 5. On the result of that branch of Mr. Faber's hypothesis, which identifies the episēmon ϛ' with the contraction ϛ. 6. On the three episēma, with a numerous selection of authorities for the use of the mark ['] over the episēmon or cypher ϛ'. 7. On the proper use of the mark or accent, when placed above or

below the *ἐπισήμων* Fav, or cypher ϛ', with the probable origin and use of the said episēmon. 8. Containing allusions to the ancient numerical use of the di-gamma, as connected with the subject of the episēmon ϛ'. 9. On the proper distinction to be observed between the use of the three episēma, viz. *ἐπισήμων* Fav, *ΚΩΡΑ*, and *ΣΩΡΑ*, and the twenty-four letters of the Greek alphabet, in the designation of names and numbers; together with some remarks on the necessity of retaining the exact notation of holy writ. 10. Two tables illustrative of Mr. Faber's word Apostatēs, exhibiting its palpable inconsistency with the true number χξϛ', or 666. 11. Examples proving the want of identity in the word Apostatēs, as applicable to any one particular lapsed church or person exclusively. 12. Containing a refutation of Dr. Adam Clarke's hypothesis of *ἡ Λατίνη βασιλεία* 'The Latin Kingdom.' 13. Remarks on the spurious number χιϛ', or 616, which is mentioned by Professor Lee. 14. Five reasons drawn from Irenæus, establishing the moral certainty of his orthography in the name *Λατῆρος*, with further remarks on the opinions of Archbishop Laud and Professor Lee. 15. Observations on the diphthong, or the broad, or circumflexed iota in the name *Λατῆρος*, *Λαῖνος*, that is *ει*, or *ι*. 16. Of the authenticity and propriety of the name *Λατῆρος*, as applied to the Man, whose number is χξϛ', "666." 17. The general argument for the name *Λατῆρος* as definitively and exclusively descriptive of "The Man of Sin," further confirmed. 18. Romanism summarily confronted with Holy Scripture. 19. The subject recapitulated, with a brief notice of the various Latin titles assumed by the Papacy. 20. An historical account of the election, proclamation, and coronation of Pope Innocent XIII. (as recorded by Edward Wright, Esq.) illustrating the genius of Popery.

Mr. Rabett displays considerable acuteness, and demolishes *Popery* and *Socinianism* with mortal blows. The object of the Dissertation is to prove that the Pope is the *Mystical Babylonish man*, or *Ecclesiastical Abomination*, seen by St. John in vision as the great Corrupter of Christ's Church, and seated upon the seven mountains, which indicate the locality of Rome.

The "*wisdom*," then, (writes our author) to which we presume we have arrived, is, that by the union of the *Papal Mitre* with the *Triple Crown* or *Tiara*, we have come to the "*understanding*" that "*the Beast*,"



who (according to the very words of St. John) "had two Horns like a LAMB," represents the ecclesiastical character and dignity of the Pope, whereof the episcopal Mitre is the emblem; and as it is by him said of the second Beast that "HE exerciseth ALL the POWER of the FIRST BEAST, and BEAKE as a DRAGON," we understand the Dragon-like speech to represent the TEMPORAL POWER of the POPE, (to wit, the Triple Crown, which is the Emblem of Triple Sovereignty,) which latter has never been exceeded by the most Tyrannical Pagan Emperors of ancient Rome. Wherefore as ROME PAGAN was the first Beast, so is ROME PAPAL the second Beast, which St. John saw "coming up out of the EARTH:" and, consequently, as *Aarēivos* is the Name of a Man, according to *Irenæus*, *Virgil*, &c. and contains the true Number 666, by the individual Greek Letters of the Name, and is in every possible sense applicable to the Mystical Papal Kingdom, so is it the proper Appellative of the Pope of Rome, whose Kingdom, Reign, City, and Name are all Numbered, and whose indelible "MARK" is LATIN.

Mr. Rabett has said (p. 170.) that Archbishop Laud was "more than half a Papist." Will he recollect that proof is one thing, and mere assertion another? Does he know that such assertions as the above are calumnies when unsupported by sure proof? He has rashly indulged in the first—we will thank him for some adduction of the last: and so we bid him very heartily farewell.

*Two Sermons, with Notes.* By JOHN SHEFFIELD COX, M.A. Fellow of Pembroke College, Oxford, and Curate of Madron, Cornwall. London. 1835.

THESE are sensible and sound Discourses, which we recommend to all lovers of orthodoxy. The First Sermon compares the principles of Episcopacy with Scripture, and is an able exposition of the subject, the text being 1 Cor. xiv. 23. The second discourse treats of the testimony of Scripture upon some Elementary Doctrines of Revealed Religion. The Author calls it "A Sermon from the Press," to indicate, we presume, that it was not preached. Might it not have been well to divide this Sermon into two portions? Such very lengthy orations

are apt to fatigue the reader, and so to lose their proper effect. When we remember the fate of Eutychus under the stirring eloquence of St. Paul, we are not ashamed to confess that, in the perusal of Mr. Cox's second Sermon, we have with difficulty resisted our somnolent propensities.

*Papery in Alliance with Heathenism: Letters proving the Conformity which subsists between the Romish Religion and the Religion of the Ancient Heathens.* By JOHN POYNTER, Esq. London: Hatchard and Son. 1835. Pp. iv. 112. 8vo.

IF our memory does not deceive us, these Letters originally appeared in a newspaper, in the year 1817. They were subsequently reprinted in a pamphlet, which having long been out of print, the author has conferred no small favour on all true Protestants in reproducing his Letters in their present greatly improved form. Though Dr. Middleton's justly celebrated "Conformity between Paganism and Popery" has furnished the basis of the present publication, Mr. Poynder has largely availed himself of various other sources of information, which all concur to prove the close alliance actually subsisting between the religion of papal Rome and that of the ancient heathens. Altogether this is a well-timed and judicious publication, which demands the attentive consideration of every real friend of our holy Protestant faith.

1. *The Neglect and Profanation of the Sabbath their own Punishment. Second Edition.* By a CLERGYMAN OF THE CHURCH OF ENGLAND. London: Seeleys. 1835. Pp. 43. 18mo.
2. *The Wages of Incendiarism: a Narrative founded on Fact.* By a CLERGYMAN, &c. &c. London: Seeleys. 1835. Pp. iv. 100. 12mo.
3. *Cobbett's Legacies examined, and proved to be Null and Void.* By a NORFOLK CLERGYMAN. London: Seeleys. 1835. Pp. 30. 18mo.

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*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.*

How delightful would it be if, in reading the history of the Church of Christ, we were permitted to trace throughout the whole of it nothing but one continued agreement in doctrine, practice, and holy fellowship! But such, we know, is far, alas! too far from being the case. It was not so even in the first and best days of the gospel. It was not so even in the time of the apostles themselves. Even before St. Peter, and St. John, and St. Paul were dead, nay, at a very early period of their inspired ministry, there were too many amongst those who called themselves disciples of Christ, who dared to dispute against the truths spoken by their hallowed lips. Yes, though the apostles were known to be inspired, that is, were known to speak as they were moved by the Holy Ghost, yet there were those who set up their own views against the doctrines which they taught. And so it has continued throughout all the following ages of the Church. *Different* periods have indeed presented *different* points as subjects for division and discussion; but there is scarcely one period in which some one or other of the doctrines of our Lord Jesus Christ has not been made a cause of much earnest, and too often of much bitter and violent dispute. Nay, there is in fact scarcely a single doctrine of the gospel which has not at some time or other been boldly called in question.

Now amongst the most important of the doctrines of the gospel we naturally and necessarily consider that of the divinity of our Lord Jesus Christ, that is to say, in other words, his being very and eternal God. Yet in an early age after his departure into heaven, the truth of this doctrine was not merely questioned and doubted, but even positively and boldly denied. And though after a time this dreadful error was at length driven out of the great body of the catholic, or true and universal Church, yet it has never been entirely extinguished. At various periods, a few misguided men have been found to revive it; though, thanks be to God! it has never, at least in later times, prevailed to any very great extent amongst the professed disciples of our Lord. As, however, there are some in this country who do not hold the truth of our Lord's divinity, and as they are known to use their influence in endeavouring to bring others to their own views, the minister of the Church of England, bound as he is by his ordination vows to "be ready with all faithful diligence to drive away all erroneous and strange doctrines contrary to God's word," from amongst the people committed to his charge, cannot but be in the way of duty if he occasionally states what he believes, with his Church, to be the truth on this point, at the

same time setting forth some of the best reasons which he has for so considering it to be the truth. Nor do I think that this will be found an inappropriate subject on the present occasion, when we are met together to celebrate the coming of the only-begotten Son of God in the flesh. May the grace of God be with us, and render our meditations profitable to our salvation!

Now the portion of the true Church of Christ to which it is our privilege to belong, the United Church of England and Ireland, holds this doctrine with regard to our blessed Lord—that he was, and is, and ever will be, perfect God. Let us observe her language on the subject: it is most plain and express. What does she say in her articles of faith? What does she teach us to believe in her creeds? What words does she employ in her several services for public worship?

1. Turn first to her articles of religion, and then in the second article you will find this doctrine set forth; “The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man’s nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man.”

2. Turn next to the Nicene Creed, which is repeated in the Communion Service. What do we read there? Our Lord Jesus Christ is there declared to be “the only-begotten Son of God: begotten of his Father before all worlds; God of God: Light of Light: Very God of very God, Begotten, not made, Being of one substance with the Father,\* By whom all things were made: Who for us men, and for our salvation came down from heaven, and was incarnate,” that is, was made flesh. Turn then to the Creed of St. Athanasius, which has been read in this morning’s service, and you will find that it declares not only that “the Father is God,” but that “the Son is God,” being both “God and man; God, of the substance of the Father, begotten before the worlds; and Man, of the substance of his mother, born in the world; perfect God, and perfect man, of a reasonable soul, and human flesh subsisting; equal to the Father, as touching his Godhead, and inferior to the Father, as touching his manhood.”

3. But, moreover, the same doctrines are as decidedly set forth every where in the course of her services for public worship. Nay, so fully and entirely is our Lord Jesus Christ represented therein as God, that in all parts of those services, prayers and supplications are addressed to him as God. Thus for instance in the Morning Prayers, in the hymn called *Te Deum*, which begins, “We praise thee, O God,” we are taught thus to address the Son of God: “We believe that thou shalt come to be our judge; we therefore pray thee help thy servants whom thou hast redeemed with thy precious blood.” Thus also in the beautiful short sentences which occur so frequently, and, if we may so say,

\* It is not an uncommon thing for persons to read this clause of the Nicene Creed, “By whom all things were made,”—as though it applied to the Father, whereas a little attention must convince us that it really applies to the Son. It should be observed that in our Prayer Books, care is taken to prevent such a mistake by making the clause commence with a capital letter.

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Now the portion of the true Church of Christ to which it is our privilege to belong, the United Church of England and Ireland, holds this doctrine with regard to our blessed Lord—that he was, and is, and ever will be, perfect God. Let us observe her language on the subject: it is most plain and express. What does she say in her articles of faith? What does she teach us to believe in her creeds? What words does she employ in her several services for public worship?

1. Turn first to her articles of religion, and then in the second article you will find this doctrine set forth; "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man."

2. Turn next to the Nicene Creed, which is repeated in the Communion Service. What do we read there? Our Lord Jesus Christ is there declared to be "the only-begotten Son of God: begotten of his Father before all worlds; God of God: Light of Light: Very God of very God, Begotten, not made, Being of one substance with the Father,\* By whom all things were made: Who for us men, and for our salvation came down from heaven, and was incarnate," that is, was made flesh. Turn then to the Creed of St. Athanasius, which has been read in this morning's service, and you will find that it declares not only that "the Father is God," but that "the Son is God," being both "God and man; God, of the substance of the Father, begotten before the worlds; and Man, of the substance of his mother, born in the world; perfect God, and perfect man, of a reasonable soul, and human flesh subsisting; equal to the Father, as touching his Godhead, and inferior to the Father, as touching his manhood."

3. But, moreover, the same doctrines are as decidedly set forth every where in the course of her services for public worship. Nay, so fully and entirely is our Lord Jesus Christ represented therein as God, that in all parts of those services, prayers and supplications are addressed to him as God. Thus for instance in the Morning Prayers, in the hymn called *Te Deum*, which begins, "We praise thee, O God," we are taught thus to address the Son of God: "We believe that thou shalt come to be our judge; we therefore pray thee help thy servants whom thou hast redeemed with thy precious blood." Thus also in the beautiful short sentences which occur so frequently, and, if we may so say,

\* It is not an uncommon thing for persons to read this clause of the Nicene Creed, "By whom all things were made,"—as though it applied to the Father, whereas a little attention must convince us that it really applies to the Son. It should be observed that in our Prayer Books, care is taken to prevent such a mistake by making the clause commence with a capital letter.

enliven the service, we continually repeat, "Christ have mercy upon us." The prayer at the end of the morning and evening services, which is known by the title of the prayer of St. Chrysostom, is clearly addressed directly to Christ himself. Thus again, in the beginning of the Litany, we say, "O God the Son, Redeemer of the world, have mercy upon us, miserable sinners." And farther on we say, "From our enemies defend us, O Christ. O Son of David, have mercy upon us. Both now, and ever, vouchsafe to hear us, O Christ. Graciously hear us, O Christ; graciously hear us, O Lord Christ."

We see then what is the plain doctrine of our Church upon this point. And surely, with this before us, we must also be disposed to consider it very desirable to inquire what ground the Church has for so boldly maintaining this doctrine. For let it not be imagined that it is a question of little or no importance. Such an opinion must not be held for an instant. For the case stands in this way: if Christ be not God, very and eternal God, then are we idolaters, setting up, as it were, an idol, an image in the place of God, and then worshipping him as our God. For by praying to him, we offer him that homage, honour, and worship, which belongs to God alone. Whilst on the other hand, if Christ be really God, as we humbly believe, then are all those who wilfully deny that he is God blasphemers against his holy name. This, then, must shew the extreme importance of inquiring fairly and honestly into the truth, and seeing for ourselves who are right, those who believe in Christ as God, or those who deny his divinity. Let us then spend a few moments on this interesting inquiry, and sure I am that we shall, in so doing, have the satisfaction of finding that here, as in all the rest of her doctrines, our Church has indeed a most firm and safe foundation.

Now it must at once be laid down that there can be only one source from which a good foundation can be derived for any point of christian faith,—I mean of course the Bible, the word of God. "To the law then, and to the testimony," we must refer for the truth. What, then, saith the Scripture? Let us first refer shortly to what may be gathered on this subject from the Old Testament, which, we know, foretold the coming of the Messiah. Does that give us any information respecting this part of the character of Him who was to come? It is well known that there was scarcely a single part of the character of our Lord which was not in some portion of the ancient Scriptures prefigured or plainly predicted: it is not then probable that all notice of this most important point should be there omitted. Nor is it, we think, there omitted. Far from it. Nay, it is as clearly foretold as almost any other point respecting him. If words have any meaning, the holy prophets foretold that the Messiah should be God upon earth.

Let us refer to the passage of the prophet Isaiah, in which he foretold our Lord's miraculous birth of a pure virgin; how did he declare this? "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," (Isa. vii. 14,) which word, as St. Matthew tells us, "interpreted, is, God with us," (Matt. i. 23.) This speaks very clearly to the point. Again, when in another passage the same prophet foretels the same event, he is taught of God to announce it as though it had already taken place, in these words: "Unto us a child is born, unto us a son is given: and his name shall be called Wonderful,

Counsellor, the mighty God, the everlasting Father," or rather, the Father of eternity, "the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Here we see the Messiah was to be called—that is, in scripture language, should in fact be—"the mighty God," (Isa. ix. 6, 7.) So also, when the prophet Micah foretold the place where Christ was to be born, he used these words, "Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting," (Micah v. 2.) Here it is distinctly asserted, that the expected Messiah was to be one who had been from everlasting, a perfection which belongs to God alone. And to quote only one more passage from the Old Testament, I shall refer to the words of Malachi, where he foretels the messenger which was to go before the face of the Messiah, thus—"Behold, I send my messenger, and he shall prepare the way before me: and the Lord," (which is the same word as Jehovah,) "whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord," (Mal. iii. 1.) From this passage, we conclude that he that was to come was to be the Lord, or the Lord Jehovah, for such is the real meaning of *the Lord* in this passage.

Having thus considered these passages of the Old Testament, each one of which, be it remembered, has been quoted by the inspired writers of the Gospels, and expressly applied by them to our blessed Lord and Saviour Jesus Christ, we gather from them, that the ancient prophets, before our Lord came, taught that he was to be "God with us," "the mighty God," "he whose goings forth had been from everlasting," and "the Lord Jehovah;" and hence we shall be well prepared to consider the words of my text, and other texts of the New Testament, which most clearly and decidedly declare, respecting our Lord, the same divine truths. Indeed, with these remarkable passages before us, it would be sufficient merely to refer to the words which I have chosen for our more immediate consideration from the Gospel for this day; for if we admit the plain meaning of those words of the beloved disciple St. John to be the truth, the question of our Lord's divinity must be considered as set at rest for ever. For what are they? What do they declare? "In the beginning was the Word, and the Word was with God, and *the Word was God*: the same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth." What can be more clear and explicit than this? What can be more decided and satisfactory? This the opponents of the truth of our Lord's divinity have ever felt, and consequently have directed against this passage their chief attacks. It may therefore be generally satisfactory to bring forward a few other plain texts, which may serve to shew that the doctrines here contained are as fully and decidedly maintained in the other parts of the New Testament. Let us then consider what language our blessed Lord used with

regard to himself when he came into the world ; let us observe what he said respecting his own nature and character. When the unbelieving Jews objected to Christ, that from his age he could not have seen Abraham, he made this very striking reply, "Before Abraham was, I am," (John viii. 58.) Observe, he does not say, "Before Abraham was," *I was*, but "*I am*;" thus, as it should seem, applying to himself the very title which the Lord Jehovah gave as his own name to Moses out of the burning bush, "I am that I am." (Exod. iii. 14.) "I Am hath sent thee:" by which term we may understand to be meant the eternal existence from everlasting to everlasting of the Being to whom it is applied,—I am everexisting. Again, on another occasion, our Lord declares his sameness and unity with the Father: "I and my Father are one," (John x. 10;) by which expression the Jews understood him to mean that he "made himself equal with God," and were about to stone him for blasphemy for so doing; just as at another time we read, that "the Jews sought the more to kill him because he not only had," as they pretended, "broken the Sabbath, but said also that God was his Father, making himself equal with God." (John v. 18.) And if it should be said, that at other seasons he used language which seemed to make him only to be a messenger sent into the world by the Father, and that on one occasion he even said, "My Father is greater than I," we must understand him there to be speaking of himself in his human capacity only,—speaking in reference to his manhood, in which we believe and acknowledge that he was inferior to the Father, whereas in his Godhead he was fully equal with him. Once more, let us hear how our Lord describes himself after he was ascended up into heaven. When St. John was allowed, in the Spirit, to see things in heaven, he tells us he saw there "one like unto the Son of man," "and when I saw him," he says, "I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. i. 17, 18.) That it was our blessed Saviour himself who here speaks, cannot, certainly, be doubted; for he speaks of himself as having died and been made alive again, and having the keys of hell and of death, which can apply to him alone of those who have ever died. Yet in the first words of the text, he says, "I am the first and the last;" which is an expression, as we well know from other parts of Scripture, means that he to whom it is applied possesses existence enduring from everlasting to everlasting, and is never applied to any but the one true God. (See Isa. xli. 4; xlv. 6; xlviii. 12; and Rev. i. 8.) Let, then, these passages of Scripture now before us have their full weight upon our minds. But this is not all. Let us also observe that our Lord not only allowed his apostle St. Thomas to call him God, but even commended him for his faith as displayed in so doing. After having been permitted to examine our Lord's body, he "answered and said unto him, My Lord and my God." (John xx. 28.)

From our Lord's own testimony to his own character, let us add that of his inspired apostles and followers. St. Paul, writing to the Romans, speaks of "the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." (Rom ix. 5.) Writing to



Timothy, he says, "Without controversy great is the mystery of godliness: God was manifest in the flesh." (1 Tim. iii. 16.) Writing to the Corinthians, he says, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," (2 Cor. v. 18); and writing to the Hebrews, he says, "Unto the Son he saith, Thy throne, O God, is for ever and ever." (Heb. i. 8.)

Such are the plain declarations of our Lord's inspired disciples respecting his divinity. Can any thing be more decided? Yet we go farther; we may add, that so convinced were they of his divine nature, that they continually addressed to him prayers and supplications, as to God. Thus St. Stephen, when about to die, uttered a prayer to his divine Master, and gave up his spirit into his hands. And be it remembered that we are expressly told that he was, at that moment, "full of the Holy Ghost." "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts vii. 59.) Thus also St. Paul, writing to the Corinthians, says, "I besought the Lord thrice, that it (that is, the affliction under which he was suffering,) might depart from me. And he said unto me, *My grace* is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the *power of Christ* may rest upon me." (2 Cor. xii. 8, 9.) Again, writing to the Thessalonians, he prays thus, "Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men." (1 Thess. iii. 12, 13.) And when St. John had, in his book of Revelation, declared that the Lord said, "Surely I come quickly," he immediately prays to him, saying, "Even so, come, Lord Jesus." (Rev. xxii. 20.) We may certainly see clearly from these passages, that our Lord's disciples had well learned of their Master, when he taught them, that "all men should honour the Son even as they honour the Father." (John v. 23.)

Now, my brethren, on looking back upon what has been advanced in this discourse, let me ask, what has been the impression made by it on your minds? What are the views and feelings to which it has given rise? I am of course aware that I have not brought forth all the arguments which may be produced in favour of the divinity of our Lord, nor indeed any thing like all the texts of Scripture which bear upon the point; but I think I have laid before you sufficient evidence to convince any plain thinking people that we are fully justified in believing, with the Church to which we belong, that our Lord Jesus Christ is both God and man;—God, of the substance of the Father, begotten before the world, and man of the substance of his mother, born in the world; perfect God, and perfect man.

In conclusion, then, let us meditate for a few moments on the practical inference which may naturally be deduced from the right consideration of this most important subject. Let us reflect on the plain truth declared in my text. The Word, the Son of God, who was in the beginning, and from everlasting with God, and was God, who with God created every thing that was made, humbled himself to be made flesh, to take upon him our nature, with its varied sorrows and infirmities, and consented to pass through the midst of this sinful, corrupt, and wicked world, enduring its troubles and miseries, and submit-

ting to its trials and temptations, yet ever full of grace and truth. Now does not the question naturally arise in our minds, why did he endure all this? For whose sake was it he did it? for his own sake, or for the sake of others? We know that it was entirely for our sake, for the sake of us men and our salvation. O what a view is thus opened to us! The Son of God became man for us! The eternal Almighty, all holy, all happy, Son of the Father; he who could require nothing to add to his happiness, was graciously pleased to leave the glory which he had with his Father, and to become, as at this time, a little child, to pass through the long course and training of childhood, to meet the various trials and evils which attend the early stages of human life, and above all, as man to die, and that by a most cruel and ignominious death, and all this entirely for our sakes; Oh! our hearts be hard indeed if we are not moved with the deepest feelings of gratitude for this gracious goodness of the Son of God which was thus vouchsafed unto us!

But what was there in our condition which required such a sacrifice as this? My brethren, we had become sinners before God; the divine image and likeness in which man had been first created had been sadly marred in us; we were in a state of guilt and perdition by reason of sin; we had lost the divine favour, and were under condemnation in the sight of God, and consequently were in danger of perishing everlastingly. And in our need the Son of God stood forth to succour and to save us. "Christ our Saviour, both God and man, did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life."\* But let us not deceive ourselves upon this point. All this goodness of our Lord may after all be to us in vain. Christ may have done all that we have described for us and for our salvation, and yet we may not be saved; we may be lost just as much as if he had never done any thing for us. Christ will not save us in our sins; he will not save us unless we are in a state of salvation. It is not enough that we may have been once made children of God by adoption and grace. No; we must be made in some degree at least like the Son of God himself, who was, we know, "full of grace and truth;" we must be enabled to look upon God as our reconciled Father in Jesus Christ; we must have the spirit of adoption sent forth into our hearts, enabling us to cry out with hope and confidence, Abba, Father; we must have the divine image and likeness in some measure restored in us; we must resemble the Lord Jesus Christ; we must have something of the same mind in us which was also in Christ Jesus, and consequently we must be transformed by the renewing of our mind, and be conformed to the will of God. O, then, taking Christ as our only Saviour from sin, and misery, and eternal ruin, let us also take him as an ensample of godly life; and though we cannot now, like his holy apostles, "behold his glory" in the flesh, "the glory as of the only-begotten of the Father," yet we may still study, and ought to study, his glorious and gracious example as described by those who beheld it, and as it is displayed to us in the Scriptures of truth. If we have not

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\* Communion Service.

begun, let us begin this day, and ever let us most devoutly pray that we may have such a new heart and new spirit created in us by the grace of God, that we may be enabled to grow daily more and more like unto the Lord Jesus Christ in mind and conduct, and so "beholding as in a glass the glory of the Lord, may be changed into the same image from glory to glory, even as by the Spirit of the Lord," (2 Cor. ii. 18;) which grace may God of his mercy grant to all here present, through Jesus Christ our Lord. Amen. D. I. E.

## MISCELLANEOUS.

### THE AMERICAN LITURGY.

(Continued from page 668.)

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR.—Having reviewed, in a former article, the alterations made by our American brethren in the Book of Common Prayer, as far as they relate to the daily service, I think it may be expedient, before we proceed to the other offices, to give extracts of all those parts in which the chief alterations have been made; and some of which are, perhaps, curious to an Englishman, as exhibiting the different political state of the two Churches.

The title of the book itself exhibits this difference; it is as follows:—

"The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America: together with the Psalter or Psalms of David. New-York: Protestant Episcopal Press. MDCCCXXXI."

On the other side of the leaf occurs the following *imprimatur*:—

"New-York, August 1, 1831. I do hereby certify, that this edition of the Common Prayer Book, Book of Offices, &c. (having been compared with the standard books, and corrected by the same,) is permitted to be published as an edition duly compared and corrected by a suitable person appointed for that purpose, as the canon directs. Benjamin T. Onderdonk, Bishop of the Protestant Episcopal Church in the State of New-York."

"Table of Contents:—

"1. The Ratification of the Book of Common Prayer.

"2. The Preface.

"3. The order how the Psalter is appointed to be read.

"4. The order how the rest of the Holy Scripture is appointed to be read.

"5. Tables of Lessons of Holy Scripture, to be read at Morning and Evening Prayer throughout the year.

"6. The Calendar.

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" 7. Tables and Rules for the moveable and immoveable Feasts, together with the days of Fasting and Abstinence throughout the year.

" 8. Tables for finding the Holydays.

" 9. The order for daily Morning Prayer.

" 10. The order for daily Evening Prayer.

" 11. Prayers and Thanksgivings upon several occasions, to be used before the two final prayers of Morning and Evening Service.

" 12. The Collects, Epistles, and Gospels, to be used throughout the year.

" 13. The order for the Administration of the Lord's Supper, or Holy Communion.

" 14. The Ministration of Public Baptism of Infants, to be used in the Church.

" 15. The Ministration of Private Baptism of Children in houses.

" 16. The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

" 17. A Catechism; that is to say, an Instruction to be learned by every person before he be brought to be confirmed by the Bishop.

" 18. The order of Confirmation, or laying on of hands upon those that are baptized, and come to years of discretion.

" 19. The form of Solemnization of Matrimony.

" 20. The order for the Visitation of the Sick.

" 21. The Communion of the Sick.

" 22. The order for the Burial of the Dead.

" 23. The Thanksgiving of Women after Childbirth, commonly called, the Churching of Women.

" 24. Forms of Prayer to be used at Sea.

" 25. A Form of Prayer for the Visitation of Prisoners.

" 26. A Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth and all the other blessings of his merciful Providence.

" 27. Forms of Prayer to be used in families.

" 28. Selections of Psalms, to be used instead of the Psalms for the day, at the discretion of the Minister.

" 29. The Psalter, or Psalms of David."

" The Ratification of the Book of Common Prayer:—

" By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this 16th day of October, in the year of our Lord one thousand seven hundred and eighty-nine.

" This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church*, do hereby establish the said book: and they declare it to be the Liturgy of this Church: and require that it be received as such by all the members of the same: and this book shall be in use from and after the first day of October, in the year of our Lord one thousand seven hundred and ninety."

" The Preface:—

" It is a most invaluable part of that blessed *liberty wherewith CHRIST hath made us free*, that in his worship, different forms and usages may, without offence, be allowed, provided the substance of the faith be kept

entire; and that, in every Church, what cannot be clearly determined to belong to doctrine must be referred to discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, 'according to the various exigencies of times and occasions.'

"The *Church of England*, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that 'The Particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should, from time to time, seem either necessary or expedient.'

"The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find, accordingly, that seeking to 'keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken.'

"Her general aim, in these different reviews and alterations, hath been, as she further declares in her said Preface, 'to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy.' And although, according to her judgment, there be not 'any thing in it contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction, as, in common equity, ought to be allowed to all human writings;' yet upon the principles already laid down, it cannot but be supposed, that further alteration would in time be found expedient. Accordingly, a commission for a review was issued in the year 1689: but this great and good work miscarried at that time; and the civil authority has not since thought proper to revive it by any new commission.

"But when, in the course of Divine Providence, these American States became independent, with respect to civil government, their Ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective churches, and forms

of worship, and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country.

"The attention of this Church was, in the first place, drawn to those alterations in the Liturgy which became necessary in the prayers for our civil rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers; namely, that 'rulers may have grace, wisdom, and understanding to execute justice, and to maintain truth;' and that the people 'may lead quiet and peaceable lives, in all godliness and honesty.'

"But while these alterations were in review before the *Convention*, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the public service, and to establish such other alterations and amendments therein as might be deemed expedient.

"It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear, that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.

"And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching ALMIGHTY GOD to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of JESUS CHRIST, our blessed LORD and SAVIOUR."

"The order how the Psalter is appointed to be read:—

"The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth or twenty-ninth day of the month.

"And whereas *January, March, May, July, August, October, and December*, have one and thirty days apiece: it is ordered, that the same Psalms shall be read the last day of the said months which were read the day before; so that the Psalter may begin again the first day of the next month ensuing.

"And whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said portions.

"The Minister, instead of reading from the Psalter as divided for daily Morning and Evening Prayer, may read one of the selections set out by this Church.

"And, on days of Fasting and Thanksgiving, appointed either by the civil or by the ecclesiastical authority, the Minister may appoint such



Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical authority, in a service set out for the occasion; which, in that case, shall be used, and no other.

" Proper Psalms on certain days :—

	Morning. Psalm	Evening. Psalm		Morning. Psalm	Evening. Psalm
" CHRISTMAS-DAY,	19	89	" EASTER-DAY,	2	113
	45	110		57	114
	85	132		111	118
" ASH-WEDNESDAY,	6	102	" ASCENSION-DAY,	8	24
	32	130		15	47
	38	143		21	103
" GOOD-FRIDAY,	22	64	" WHITSUNDAY,	48	104
	40	88		68	145
	54				

" The Minister may use one of the selections, instead of any one of the above portions.

" The order how the rest of the Holy Scripture is appointed to be read :—

" The Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so that the most part thereof will be read every year once, as in the Calendar is appointed.

" The New Testament is appointed for the second Lessons at Morning and Evening Prayer.

" And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters that shall be read for the Lessons, both at Morning and Evening Prayer; except only the moveable Feasts, which are not in the Calendar; and the immoveable, where there is a blank left in the column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

" And, on days of Fasting and Thanksgiving, the same rule is to obtain as in reading the Psalms.

" And the same discretion of choice is allowed on occasions of Ecclesiastical Conventions, and those of charitable collections.

" And Note, That whensoever proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar, if they be different, shall be omitted for that time.

" Note also, That the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered."

The table of Lessons for Holydays differs very little from that in our own book, except that there are appropriate Lessons for the three following days, for which there are none with us; as follows :—

	Morning	Evening.
ASH-WEDNESDAY.....	Isaiah lix.	Jonah iii.
	Luke vi. 20.	2 Pet. iii.
MONDAY BEFORE EASTER.....	Dan. x.	Hos. xi.
	John xiv.	
TUESDAY BEFORE EASTER.....	Dan. xi. to ver. 30.	
	John xv.	

The Calendar for the twelve months of the year, with the fixed Lessons, differs somewhat from that in use in our Church, the chapters being frequently divided into two Lessons, for the sake of brevity; the *black letter days* are also omitted in this Calendar.

The other Tables are the same as with us, except the following :—

“ A Table of Feasts, to be observed in this Church throughout the year :—

“ All Sundays in the Year.	“ St. James the Apostle.
“ The Circumcision of our Lord Jesus Christ.	“ St. Bartholomew the Apostle.
“ The Epiphany.	“ St. Matthew the Apostle.
“ The Conversion of St. Paul.	“ St. Michael and All Angels.
“ The Purification of the Blessed Virgin.	“ St. Luke the Evangelist.
“ St. Matthias the Apostle.	“ St. Simon and St. Jude the Apostles.
“ The Annunciation of the Blessed Virgin.	“ All Saints.
“ St. Mark the Evangelist.	“ St. Andrew the Apostle.
“ St. Philip and St. James, the Apostles.	“ St. Thomas the Apostle.
“ The Ascension of our Lord Jesus Christ.	“ The Nativity of our Lord Jesus Christ.
“ St. Barnabas.	“ St. Stephen the Martyr.
“ The Nativity of St. John the Baptist.	“ St. John the Evangelist.
“ St. Peter the Apostle.	“ The Holy Innocents.
	“ Monday and Tuesday in Easter Week.
	“ Monday and Tuesday in Whitsun Week.”

“ A Table of Fasts :—Ash-Wednesday. Good-Friday.

“ Other Days of Fasting; on which the Church requires such a measure of Abstinence, as is more especially suited to extraordinary Acts and Exercises of Devotion.

“ 1st. The forty days of Lent.

“ 2d. The Ember days at the four Seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Pentecost, September 14, and December 13.

“ 3d. The three Rogation days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

“ 4th. All the Fridays in the year, except Christmas-day.”

“ In addition to the above, the first Thursday in November (or, if any other day be appointed by the civil authority, then such day) shall be observed as a day of Thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of his merciful Providence.”

The Rubric about the place in which Morning and Evening Prayer are to be said; the ornaments of the Church and the ministers thereof; and the saying the Service with a *loud voice*, (which latter was designed to supersede the *low muttering voice* in which the Romish priests are ordered to say the greater part of the mass, and certain parts of the other offices of their superstitious worship,) are omitted, being probably thought no longer necessary.

In the introductory Psalm, *Venite Exultemus*, the last four verses are omitted; and, instead of them, the two following sentences occur :—

"O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

"For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth."

In my former communication, it was stated that, besides the Anthem for Easter-day, as in our Prayer Book, there were also appropriate Anthems for certain other special occasions; and certain additional Prayers and Thanksgivings *for occasional use* during Morning and Evening Prayer, instead of the short clauses to be inserted when any desire to be prayed for, or to return thanks; and, as these are beautiful forms of devotion, I will here insert them.

"Portions of Psalms, to be sung or said, at Morning Prayer, on certain Feasts and Fasts, instead of the *Venite Exultemus*, when any of the foregoing selections are to follow instead of the Psalms, as in the Table.

"Christmas-day.—From Psalms 45, 89, 110.

"Thy seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre.

"Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

"My song shall be alway of the loving kindness of the Lord; with my mouth will I ever be showing thy truth, from one generation to another.

"For I have said, Mercy shall be set up for ever; thy truth shalt thou establish in the heavens.

"The Lord is our defence; the Holy One of Israel is our king.

"Thou spakest sometime in visions unto thy saints, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people.

"I will set his dominion in the sea, and his right hand in the floods.

"And I will make him my first-born, higher than the kings of the earth.

"The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

"The Lord shall send the rod of thy power out of Sion; be thou ruler, even in the midst among thine enemies.

"In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

"The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchizedec.

"Ash-Wednesday.—From Psalms 32, 38, 130.

"Blessed is he whose unrighteousness is forgiven, and whose sin is covered.

"Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

"Put me not to rebuke, O Lord, in thine anger; neither chasten me in thy heavy displeasure:

"For thine arrows stick fast in me, and thine hand presseth me sore.

" My wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

" I will confess my wickedness, and be sorry for my sin.

" Haste thee to help me, O Lord God of my salvation.

" Out of the deep have I called unto thee, O Lord ; Lord, hear my voice.

" Let thine ears be attentive to the voice of my supplications.

" If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who shall stand ?

" But there is forgiveness with thee, that thou mayest be feared.

" Good-Friday.—From Psalms 22, 69, 40.

" My God, my God, look upon me : why hast thou forsaken me ? and art so far from my health, and from the words of my complaint ?

" But thou art holy, O thou that inhabitest the praises of Israel.

" I am a worm, and no man ; a reproach of men, and despised of the people.

" All they that see me laugh me to scorn ; they shoot out the lip, they shake the head, saying,

" He trusted in God, that he would deliver him ; let him deliver him, if he will have him.

" The counsel of the wicked layeth siege against me ; they pierced my hands and my feet.

" They part my garments among them, and cast lots upon my vesture.

" But be not thou far from me, O Lord : O my strength, haste thee to help me.

" Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man ; neither found I any to comfort me.

" They gave me gall to eat ; and when I was thirsty, they gave me vinegar to drink.

" Sacrifice and meat-offering thou wouldest not ; but mine ears hast thou opened.

" Burnt-offerings and sacrifice for sin hast thou not required : Then said I, Lo, I come ;

" In the volume of the book it is written of me, that I should fulfil thy will, O God : I am content to do it ; yea, thy law is within my heart.

" Ascension-day.—From Psalms 24, 47.

" Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors, and the King of glory shall come in.

" Who is the King of glory ? The Lord strong and mighty ; even the Lord mighty in battle.

" Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors, and the King of glory shall come in.

" Who is the King of glory ? Even the Lord of hosts, he is the King of glory.

" O clap your hands together, all ye people ; shout unto God with the voice of triumph.

" For the Lord most high is terrible ; he is a great King over all the earth.

"God is gone up with a shout; the Lord with the sound of a trumpet.

"Sing praises to God, sing praises; sing praises unto our King, sing praises.

"God reigneth over the heathen: God sitteth upon the throne of his holiness.

"The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God: He is greatly exalted."

"Whitsunday.—From Psalms 2, 68.

"I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

"Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

"Serve the Lord with fear, and rejoice with trembling.

"Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

"Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

"The Lord gave the word; great was the company of those that published it.

"Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

"Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

"Blessed be the Lord, who daily loadeth us with benefits; even the God of our salvation.

"Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord;

"To him that rideth upon the heaven of heavens, which were of old: Lo, he doth send out his voice, and that a mighty voice.

"Ascribe the strength unto God; his excellency is over Israel, and his strength is in the clouds.

"O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God."

(To be continued.)

ISAIAH LX. 12. WISDOM V.

"For the nation and kingdom that will not serve thee (the church) shall perish; yea, those nations shall be utterly wasted." *Isaiah lx. 12.*

"Them that honour me, I will honour; and they that despise me shall be lightly esteemed." (*Ατιςωθῆσεται*, shall be disgraced.—*Sept.*) *Sam. ii. 30.*

(Continued from p. 674.)

Thus all wherein the sinner trusts shall fail,  
Fleeting as dust that flies before the gale,  
Vain, as when angry tempests scatter forth  
The light fantastic wreaths of ocean froth,

Or the thin smoke, which idly floating on  
 Feels but the rising breezes and is gone,  
 Nor earlier dies the memory away  
 Of the brief guest that tarries but a day.  
 Meanwhile the righteous, death and sorrow o'er,  
 Wake to the life that blooms for evermore,  
 Bright with the sunshine of their smiling Lord,  
 Their Father, and exceeding great reward.  
 Lo ! where bursts softly on the melting sight  
 That glorious kingdom, and that crown of light ;  
 There shall they reign, and wave the victor palm\*  
 In the repose of his all-sheltering arm.  
 O ! how unlike that Lord whose sword of wrath  
 Pours its sharp lightning round the sinner's path,  
 When clothed in righteous judgment o'er his breast,  
 Justice his helmet, jealousy his vest,  
 His shield unconquer'd holiness, (while all  
 Creation answers to her Master's call.)  
 The Avenger comes, the clouds his well-drawn bow,  
 Whence the right-aiming thunderbolts shall go,  
 And far and wide in restless fury dart  
 To their sure home—the guilty rebel's heart.  
 Where shall he hide, while nature's self awakes,  
 And with her Lord a willing portion takes ?  
 Thick, dark, and charg'd with fate, her hailstones fly  
 Unerring, from her amourey in the sky ;  
 The tempests roar, the foaming billows roll,  
 Bursting relentless o'er the palsied soul,  
 And all her mighty winds, releas'd at length  
 To prove uncheck'd around their giant strength,  
 Rush wildly on, and, tottering to its fall,  
 Dash from the troubled spheres this yielding ball ;  
 The loosening globe, to one vast ruin hurl'd,  
 Flashes the fragments of a burning world,  
 And all is o'er, as though it ne'er had been,  
 While virtue's self shrinks inward from the scene.  
 Where shall they hide in that last dreadful day,  
 When thrones shall fade, and empires pass away,  
 To whom, false stewards, it was greatly given  
 To rule on earth the delegates of heaven,  
 To spread religious banners all abroad,  
 And make their kingdoms, kingdoms of their Lord ?†  
 Wisdom, to whom, alas ! by deed, by word,  
 Told her pure tale, unheeded and unheard,  
 Taught, urged, and warn'd in vain, that thus alone  
 Safe should their country stand, and firm their throne ;  
 Swords change to ploughshares, wars and tumults cease  
 'Mid ways of pleasantness and paths of peace.

\* Rev. vii. 9.

† Dan. iv. 30—33, and ch. v. 20 ; Rom. xiii. 1, 4 ; 1 Pet. ii. 14 ; Isa. xlix. 23 ; 2 Kings x. 30 ; 1 Kings ii. 4 ; Proverbs xvi. 12 ; Psalm lxxv. 6, and lii. 7.



Deaf to each promise, of no threat afraid,  
 They spurn'd her counsel, and despis'd her aid,  
 Built on the shifting sand each subtle plan,  
 And leant upon the broken reed of man ;  
 They sow'd the wind—the crowd's unmeaning cries,  
 Shall they not reap the whirlwind for a prize ?\*  
 And e'en in present ruin find too late  
 (The veil remov'd) their folly and their fate ?  
 O then be wise, your deadly slumbers break.  
 Ye kings, ye judges of the world, awake !  
 Are there whose country's virgin honours bend  
 Smiling adulterous on the idol's friend ?  
 To him commits her once heaven-honouring cause,  
 From his unhallow'd hand requires her laws,  
 And seeks from carnal policy to steal  
 What God reserves his own a lasting weal ?†  
 And shall she flourish, shall her bulwarks stand  
 Based on corruption, and in treason plann'd ?  
 History for her forget its gall, and write  
 The harlot's fate "in characters of light,"  
 Blotting the warning leaves which sadly tell  
 How Judah, Egypt, and Assyria fell ?‡  
 Off with thy chains, reviving England, shake  
 Thy coward bondage off, awake ! awake !  
 Rise in thy scorn triumphant, and abroad  
 Fling wide the spider's web of flattering fraud,  
 The deep device, the crafty worldling's dream,  
 Where fleshly cunning weaves the crooked scheme ;§  
 Cast down these tatter'd rags, with upward eyes  
 Assume thy glorious garments, and arise,  
 Great in thine ancient faith, thine ancient pride,  
 With heaven's own armour girded on thy side !  
 But O ! if struggling on, and feebler yet,  
 Thy sun in earthborn mists should quivering set,  
 Should veil indignant his polluted light  
 Where wilful blindness reigns, and moral night ;  
 If all-neglected, all-insulted, lie  
 The Church, the charter of thy destiny,||  
 And pitying still, yet powerless to save,  
 In weeping flight her guardian pinions wave,  
 Where shalt thou sink, while all thy glories fail,  
 The dreary pageants of an ended tale !  
 How withering view some favour'd spot of rest,  
 Chaunt its glad welcome to the holy guest,  
 Trace all her radiant passage, and survey  
 Thy ruin'd homes, and altars of decay !¶

E. B.

\* Hosea viii. 7.

† Jer. i. 10, and xviii. 7—12.

‡ Horne's Sermons. Dis. XLI.

§ 1 Cor. iii. 19, 20 ; Isa. xxx. 1, 4.

|| Isaiah lx. 12.

¶ Matt. xvi. 18 ; Rev. ii. 5, 16, 26, 27 ; iii. 3, 15, 16, &amp;c., compared with their subsequent history.

## LAW REPORT.

## No. XXXVI.—ON PROPERTY DEVISED FOR REPAIRING CHURCHES.

THE ATTORNEY-GENERAL *v.* VIVIAN.\*

JOHN Burton, by an instrument tripartite, bearing date on the 8th of January, 1503, and purporting to be his last will as to the disposition of certain lands and tenements in Watling-street, of which he was seised in fee, but towards the purchase of which Maude, the widow of Robert Froseyn, had contributed 20*l.* out of her own goods and her husband's, devised in the following words: "I, the said John Burton, being so sole seised in my demesne as in fee, as is aforesaid, for the health of the souls of the said Robert, and Maude his wife, their children's souls, and my soul, and all Christian souls, give and bequeath, by this my last will to Mr. John Lychefelde, Doctor of Law, parson of the parish church of St. Austen, William Batyford, and Nicholas Skyner, churchwardens, of the goods, ornaments, and rents of the same parish church of St. Austen, and to the parson and churchwardens of the said parish church of St. Austen for the time being, all the aforesaid

lands and tenements, and other the premises, with the appurtenances, to have and to hold the said lands and tenements, with the appurtenances, to the aforesaid parson and churchwardens of the aforesaid parish church of St. Austen, and to their successors, parson and churchwardens of the said parish church for the time being for evermore, of the chief lords of the fee by service thereof due and of right accustomed, therewith to perform this my last will under written; that is to say: I will that the aforesaid parson and churchwardens, and their successor, parson and churchwardens of the said parish of St. Austen for the time being, for evermore, of the rents, profits, and revenues coming of the said lands and tenements, shall do, find, support, and maintain for evermore, a taper of wax of a pound weight, to stand and burn before the image of our Lady, in the chancel of the said parish church at all divine service to be done and said within the same parish church in the

\* Lands are devised to the parson and churchwardens of the parish church of A. and their successors, to the intent that the rents, after certain charges are defrayed, may go to the use of that parish church, at the discretion of the parson and churchwardens, and their successors. After the fire of London, the parish of A. is united with the adjacent parish of F., and the parish church of A. becomes the parish church of the united parishes of A. and F.—The parishioners of F. have no right to have any part of the rents applied in case of that proportion of the expenses of maintaining and repairing the church of the united parishes, which it falls upon them to defray.

Where lands are given to the use of a parish church, it is not *primâ facie* a due application of the charity to mix up the rents with the produce of parochial rates, so as to form a general fund, out of which the repairs of the church and other parochial expenses are defrayed.

The crown is entitled to any payment directed, before the 23d Henry VIII., to be made for a superstitious use, out of the rents of lands.

A relator need not have any interest in the due administration of a charity.

Where a record is both an information and a bill, and the whole of the relief specifically prayed is in respect of an alleged interest of the relator in the trust property, the Court, if it sees that there is any occasion for regulation in the management of the charity, will not dismiss the information, even though the claim of interest on the part of the relators is so groundless, that their bill is dismissed with costs.

honour of God, our Lady, and all saints; and that the same taper to be supported and maintained, and also to burn at all divine service within the said parish church, in like manner and form as the aforesaid Maude Frosdeyn hath caused the same light there to be found since the time of the decease of the said Robert Frosdeyn, late her said husband. And I will that the residue of the issues, profits, and revenues, coming of all the said lands and tenements, go to the supportation and maintaining of the reparations of the said lands and tenements, and to the use of the said parish church, at the discretion of the said parson and churchwardens, and of their successors, parson and churchwardens of the same parish church of St. Austen for the time being, for evermore. Also, I will and order by this my last will, that, as often and when as the said parson and churchwardens, and their successors, parson and churchwardens for the time being, shall default in finding, supporting, and maintaining of the said taper by the space of a month, contrary to the tenure, form, and effect above declared and expressed, then and so often the said parson and churchwardens of the said parish church, and their successors, parson and churchwardens of the same parish church for the time being, shall content and pay, or do to be paid, of the issues, profits and revenues coming and growing of the same lands and tenements, with the appurtenances, to Mr. Nicholas Halswell, parson of the parish church of St. John the Evangelist, in Watling-street, of London, and to — Askew and to Richard Whitehed, churchwardens, of the goods, ornaments, and rents of the said parish church of St. John, for every month that the said parson and churchwardens of the said parish church of St. Austen, and their successors, parson and churchwardens of the same parish church of St. Austen for the time being, shall default in finding, supporting, and maintaining of the said taper, in the name of a pain, *6s. 8d. sterling.*" To enforce the payment of this penalty, the parson and churchwardens of St. John's were to enter and distrain upon the lands.

The church of the parish of St.

Austen, and the church of the adjacent parish of St. Faith's, were among the buildings destroyed or damaged by the fire of London. Shortly after that accident, these two parishes were united. By the 22 Car. II. c. 11. s. 63, it was enacted, that "The parishes of St. Austen's and St. Faith's shall be united into one parish, and the church heretofore belonging to the said parish of St. Austen's shall be the parish church of the said parishes so united;" and by the 64th section, that "The said respective parishes hereinbefore mentioned and appointed to be united as aforesaid, shall for ever hereafter remain and continue so united and consolidated and annexed unto the several and respective parish churches, by this act appointed to be rebuilt as aforesaid; and the respective parishioners, and the inhabitants of the said several parishes so to be united as aforesaid, by force of this present act, shall hereafter resort to the said churches respectively as to their proper parish church. And all tithes and other duties heretofore due and payable to the respective incumbents of the said parish churches respectively, shall hereafter be paid and payable to the incumbent of that church only, which by this act is appointed to be rebuilt and established for the parish church of the parishes so united."

The 65th section provided, "That all plate and goods heretofore belonging to any of the churchwardens of any of the parishes of those parishes burnt down, which are not now to be rebuilt, for the use of the said churches, shall be enjoyed by the respective churchwardens, and their successors, of the respective parishes of such churches to be rebuilt respectively, whereunto the said other churches burnt down are united by this act, to the use of the said churches and parishes respectively."

The 68th section declared, "That notwithstanding such union as aforesaid, each and every of the parishes so united, as to all rates, taxes, parochial rights, charges and duties, and all other privileges, liberties and respects whatsoever, other than what are hereinbefore mentioned and specified, shall continue and remain distinct, and as

heretofore they were, before the making of this present act."

Shortly after this appropriation of one church for the use of the parishioners of St. Austin's and St. Faith's, an arrangement was entered into between the two parishes for settling the proportion in which they were to contribute respectively to the repairs of the common church. As the parish of St. Faith's was of much greater extent than that of St. Austin's, it was agreed that two-thirds of those expenses should be borne by the former, and one-third by the latter; and in that way were the repairs of the church provided for, from the fire of London, down to the filing of the information and bill. During this period, the share of the expenses, which fell upon St. Austin's, had been defrayed out of a fund composed of the proceads of rates, made by the vestry for the relief of the poor and for general parochial purposes, aided by the rents and profits of the messuages devised by Burton, and of other tenements held in trust for the parish. The pews allotted for the accommodation of the parishioners of St. Faith's greatly exceeded, in number and size, the pews which were appropriated to the parishioners of St. Austin's.

Under these circumstances, proceedings, in the shape of a record, which was both an information at the relation of the churchwardens of St. Faith's, and a bill by the same churchwardens, as plaintiffs, were instituted against the rector of the united parishes and the churchwardens of St. Austin's. The bill and information prayed a declaration that the rents of the messuages devised by Burton, or so much thereof as should be necessary, might be applied to the repairs of the church of the united parishes; the repayment of such sum as the parish of St. Faith's had contributed to those repairs, beyond what it would have been bound to have raised for that purpose, if the rents of the devised premises had been duly applied; and directions for the future letting of the tenements and the due application of the rents and profits.

Mr. Sugden and Mr. Koe, for the information and bill.

The will of the testator has clearly

impressed on this property a trust for the primary purpose of repairing the church of the parish of St. Austin's; and the benefit, intended for the inhabitants of the parish, was to be enjoyed by them only through the medium of the conservation and reparation of that building which they frequented as their proper place of public worship. The act of Car. II. has given the inhabitants of an adjacent parish a right to attend divine service in the same church; but the building does not thereby become less useful to the parish of St. Austin's. Being the church of the united parishes, so far as they are united, it is also the church of each of them, so far as they continue distinct and separate. There is no part of it which is not portion of the church used by those on whom Burton meant to confer an advantage; there is therefore no part of it which ought not to be repaired out of the rents of the property devised by him.

Even if it should be admitted, that the repairs of the church of the united parishes are not the precise purpose which the testator had in view; yet, as now there neither is, nor can be, any church answering exactly to the description of the parish church of St. Austin's alone, the rents of the property must, on the doctrine of *cy pres*, be applied to the repairs of the church of the united parishes, as the object which comes the nearest to the purpose expressly pointed out by the will.

If the claim made on behalf of the parish of St. Faith's should fail, there must at least be a reference for the future regulation of the charity. To mix up the rents of this property with the aggregate produce of parochial rates, so as to form a fund for general parochial purposes, is not *prima facie* a due execution of the charitable trust created by Burton.

The provision for the support of a burning taper is void, as being a superstitious use; and that portion of the revenue will be applicable to the other charitable purposes expressed in the will.

Mr. Horne, Mr. Barber, and Mr. B. Anderdon, for the churchwardens of St. Austin's.

The purpose of Burton was, to

relieve the parishioners of St. Austin's from the whole or part of the rates, to which they would otherwise be liable for the repairs of the church. He did not mean to confer any boon on the parish of St. Faith's; and there is nothing in the act to exempt the latter from former liabilities, or to give them a right to participate in revenues, which, before the fire of London, belonged exclusively to others. By the act, one building became the church of both parishes; but in every other respect, each parish continued distinct as to its rights and liabilities.

The 65th section provides, "That the plate and goods belonging to the churchwardens of that one of the two parishes whose church is not rebuilt, shall be enjoyed by the churchwardens of the parish whose church was rebuilt." Thus, an express enactment was deemed necessary, where one of the united parishes was intended to acquire any interest in that which had theretofore been the separate property of the other; and the inference is, that, where there is no such enactment, each parish continues entitled to the exclusive enjoyment of the property which belonged to it before the union.

The parish of St. Faith's, therefore, has no interest in the property devised by Burton; and the case made by the bill falls to the ground.

Neither can the record be sustained as an information. For first, the relator has no interest in the fund; secondly, the information is framed, not with a view to regulate the charity, but in order to have a right declared; not to apply the income according to the testator's intention, but to carry it away to those who have no concern with it.

Mr. Cooper for the Rector.

THE MASTER OF THE ROLLS—

The first question is, whether the parishioners of St. Faith's have a right to demand, that the whole revenues, arising from the property devised by Burton, shall be applied in aid of the repairs of the church of the united parishes; although the revenues exceed that proportion of the repairs, which would otherwise be borne by the parish of St. Austin. To make out their claim, the parishioners of

St. Faith's must establish a right, either under Burton's will, or under the act of Parliament.

So far as the rights of the parties depend upon the will, it is impossible to raise a question; for, in 1503, the parishioners of St. Faith's had no interest in the church of St. Austin, and it is to the use of that church, that the testator directs the residue of the rents of the tenements to be applied. He does not seem to have intended any benefit to the parish of St. Faith's; as a proof of which, it may be observed, that, when he imposes a penalty on the parish of St. Austin's, in the event of their omitting to supply a taper, according to his direction, he orders that penalty to be paid, not to the parish of St. Faith's, but to the parish of St. John.

Neither, as it appears to me, have the parishioners of St. Faith's acquired, under the act of parliament, any interest in the tenements devised by Burton. It is true, that, under the act, a church was to be built, sufficient to accommodate the inhabitants of both parishes; but the 68th section provides, that parishes, so united with respect to their church, were to continue distinct as to all rights, taxes, parochial rates, charges and duties. The burthens to be borne, and the rights to be enjoyed by these two parishes, were not to be interfered with by the mere circumstance of their having thenceforth one common church; and, as before that act, the revenues arising from this property were applicable in ease of the burthens to which the parishioners of St. Austin's would have been subject for the repairs of their church, it is impossible to contend, that the parish of St. Faith's acquired by such means any interest in the rents. It was never meant, that the parish of St. Faith's should be relieved from expenses out of emoluments derived by the parishioners of St. Austin's from property bequeathed for their use. Suppose, that the church of St. Faith's had been rebuilt, instead of the church of St. Austin's, and had become thenceforth the church of the united parishes, could that church have claimed any benefit from this fund, except so far as it was an accommo-

dation to the parishioners of St. Austin's, in respect of which they were chargeable as between them and the parishioners of St. Faith's? It must be equally difficult to say, that, because the parish church of the united parishes happens to have been built in the parish of St. Austin's, the parishioners of St. Faith's can, for that reason, have an interest in the property devised by Burton.

The bill must therefore be dismissed with costs.

This record is an information, as well as a bill; and the next question is,—What is to be done with the information? Though the bill is dismissed, the Court, it has been argued, must act upon the information; for though the relief prayed in an information be improper, yet the Court, if it sees that something ought to be done for the regulation of the charity, will take care that it be duly administered for the future. "As to the information," says Lord Hardwicke, in the *Attorney-general v. Scott*, "that is not to be dismissed, whether what is prayed is properly prayed or not; for though the particular relief prayed is wrong, the information by the Attorney-general is not to be dismissed, if the charity wants any direction." It was alleged, in reply to this principle, that here the relators had no interest in the administration of the fund, which has been devoted to purposes of charity. Whatever opinions may have been formerly entertained on this point, I conceive it to be now settled, that it is not necessary for relators to have any interest in the subject of the suit. In the *Attorney-general v. Bucknall*, Lord Hardwicke says, "it is not absolutely necessary that relators, in an information for a charity, should be the persons principally interested, for the Court will take care, at the hearing, to decree in such a manner as will best answer the purposes of the charity; and therefore, any persons, though the most remote in the contemplation of the charity, may be relators in these cases." But I do not apprehend that it ever has been required of a relator to shew that he has any interest in the relief sought. Lord Redesdale says, "if the suit does not immediately

concern the rights of the crown, its officers depend on the relation of some person, whose name is inserted in the information, and who is termed the relator; and, as the suit is carried on under his direction, he is considered as answerable to the court, and to the parties, for the propriety of the suit, and the conduct of it. It sometimes happens, that this person has an interest in the matter in dispute, of the injury to which interest he has a right to complain. In this case, his personal complaint being joined to, and incorporated with, the information given to the court by the officer of the crown, they form together an information and bill, and are so termed." The character of relator, therefore, does not seem to require the least particle of private interest in the due administration of that charity.

The main object of having a relator is, to secure to the defendants the costs of the information, in case it should turn out that the information was improperly filed; whatever be the relief prayed, it is still the information of the Attorney-general; and the court must act upon it, if the due administration of the charity call for the court's interference.

This being so, the present suit, though dismissed as a bill, remains as an information; and the question is, does it disclose a sufficient ground for the interference of the court? It is stated, in the answer, that the mode in which the charity has been hitherto administered, is the following:—that there has not been a direct application of the whole of the revenues arising from Burton's devise to the repairs of the church, but that, after that purpose has been answered, there has been a surplus which has been applied by the churchwardens in aid of the parish rates, levied for the support of the poor and other parochial purposes. Now, although that may be considered eventually as a proper mode of applying the fund for the benefit of poor people, yet viewed in its direct tendency, it cannot be said to be the proper mode in which the surplus of a charity should be administered. Looking, therefore, at the state of this record, and to the principles on



which the court acts in the administration of charities, it seems to me, that there is here something to be regulated.

There is, however, a point, in reference to which it will be necessary to bring before the court some person to represent the crown; for it is to the crown that the portion of the funds belongs, which the testator appropriated to a superstitious use. It was said, indeed, that, as superstitious uses were abolished, the provision made for maintaining a burning taper before the altar would be applicable to the other purposes of the charity; but I apprehend that the law is not so. The 5th section of the 1st of Edward VI. c. 14, vests in the crown all lands appointed to go wholly to

the maintenance of a light or lamp in any church: and the 6th section enacts, that where *part* of the revenues of any lands are appointed to be employed in that way, the sums of money destined to such a purpose shall be enjoyed by the king, his heirs and successors. With respect, therefore, to the small portion of the rents, which is directed to be applied in maintaining a taper, the interest of the crown must be duly represented.

At present I can only direct the information to stand over, that the Solicitor-general may be brought before the court, to sustain the rights of the crown; and when that is done, I shall refer it to the master to approve a scheme for the administration of the surplus of the fund.

## MONTHLY REGISTER.

### SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

THE Report just published is by far the most important and satisfactory that has seen the light. The increased circulation of the books and tracts amounts to 116,855 upon the year preceding, *independently of the Literary Committee's publications!* The account is as follows:

Bibles . . . . .	91,205
Testaments. . . . .	82,292
Common Prayers. . . . .	198,125
Psalters . . . . .	14,998
Bound books. . . . .	112,844
Tracts, &c. . . . .	1,778,584
<b>Total . . . . .</b>	<b>2,278,048</b>

The receipts of the Society have been 72,630*l.* 14*s.* 11*d.* and those of the translation fund 73,236*l.* 12*s.* 2*d.*

At the close of March 1836, the Society's engagements with Messrs. Rivington are to cease, and a depository, to be under the care of a superintendent, is now erecting on a part of the Society's premises in Great Queen-street. It is computed that this arrangement will save the Society 2000*l.* per annum; besides that the books and tracts may be sold at less cost to the Society than before.

VOL. XVII. NO. XII.

The Society has deprived the Literary Committee of the privilege of publishing works *directly* religious; and has added to the permanent catalogue twenty-six tracts.

The Foreign Translation Committee have obtained much important knowledge concerning versions of the Bible and Liturgy. There is in preparation, a Sanscrit version, beside various other Indian versions; a French version is in progress, founded on a revision of the best existing versions; the Liturgy in Dutch, is in the press: and Greek and Arabic versions of the same are in preparation.

The *principal of the principal* grants are: to the emancipated negroes, 10,000*l.* To New South Wales, 3000*l.* To the Calcutta Committee, 1000*l.* Grants of books have been made to upwards of one hundred places.

*India.*—Dr. Corrie is consecrated Bishop of Madras, and a commission has issued to consecrate a Bishop of Bombay. 500*l.* per annum are granted by the Society for two years to the Bishop of Calcutta, for general religious purposes. The Bishop has applied the Society's grants to schools at

Penang, Jaffna, and Kandy; to assist in building a church at Singapore; to the district Societies at Point de Galle, Trincomalee, and Columbo; to a divinity library for the missionaries, &c. at the last-named place. A school has been erected in the Chitpore road, and among a population (mostly Portuguese) of the most degraded description. Books to the amount of 150*l.* are granted to Penang, Singapore, and Malacca. The Vepery mission press continues to print the Society's tracts for India. A Tamil translation of Dean Pearson's *Life of Schwartz* is in preparation, together with *Stillingfleet's Catechism*, and *Archdeacon Robinson's Family Prayers*. 7,000*l.* have been invested in a permanent native education fund. The seminary fund is advanced, and the students make good progress.

*Australia.*—The colony of New South Wales is in a state of miserable spiritual destitution. Archdeacon Broughton's letter will be read with fearful interest. In addition to their grant of 3,000*l.* the Society have memorialized government on the subject. In seventeen counties, equal to the same average in England, there are only five Clergymen: nearly the whole of these districts are without schools; and the entire colony contains only eight churches. Nothing whatever has been done by the government of the mother country for the spiritual wants of the colony during the last nine years!

*North America.*—National, Sunday and Infant schools are increasing in Canada and Nova Scotia: and the demand for Bibles, Prayer-books, tracts, &c. advancing.

*West Indies.*—In addition to the grant of 10,000*l.* Common Prayer-books to the amount of 1,000*l.* have been granted to the negroes. These were immediately disposed of, and on the representation of the Bishop of Barbados, 450*l.* additional were granted in furtherance of the same object. Nothing can be more cheering than the West Indian communications, which represent the negroes earnest in seeking the means of knowledge, and the planters eager to cooperate with the Society in supplying them.

There are short, but interesting accounts from *Rio de Janeiro, Gibraltar, and Malta*.

The sale of the Literary Committee's publications is,

Saturday Magazine . . .	4,553,767
Others . . . . .	193,420
Total . . . . .	4,747,187

The Saturday Magazine is about to be regularly reprinted in the United States of America.

The Report contains some very interesting particulars relative to the state of education at home, by which it appears "that the number of children educated in infant and daily schools established by Dissenters, amounts only to one in twenty-four of the whole; but that the number in Sunday schools amounts to *one half the entire number educated in all the Sunday schools in the thirty-three counties, from whence the returns were made.*" This is inclusive of the Methodists; but what an alarm it sounds to the members of the Church of England to be up and be doing! They will find every encouragement to do so in the details of the interesting Report, which we have here very inadequately attempted to condense.

#### S. P. G.—Manchester Deanery Committee.

At a Public Meeting of the members and friends of the Society for the Propagation of the Gospel in Foreign Parts, held at the Town Hall, Manchester, on Monday, October 26, 1835, the Right Rev. the Lord Bishop of Chester, President of the Manchester Deanery Committee, in the chair,

It was moved by the Right Hon. the Earl of Wilton, seconded by the Rev. James Slade, M.A. Vicar of Bolton-le-Moors, and resolved unanimously,

1. "That The Society for the Propagation of the Gospel in Foreign Parts, directed its chief attention, for a long series of years, to the fulfilment of the more immediate objects of its charter of foundation—the maintenance of an orthodox Clergy, and the making of such other provision as seemed necessary for the propagation and support of the christian religion in the British

plantations and colonies;—that through its agency it was, that the now flourishing Protestant Episcopal Church of the United States of America is, according to her own grateful acknowledgment, *‘indebted, under GOD, to the CHURCH OF ENGLAND, for her first foundation, and a long continuance of nursing care and protection;’*—that since the separation of that portion of our ancient American dependencies from the mother country, the exertions of the Society, in the Western continent, have been carried on with unabated zeal, and under the Divine favour, in the extensive dioceses of Nova Scotia and Quebec;—and that, although struggling with the difficulties of most inadequate resources, it still continues its pious efforts to provide for the religious wants of our fellow-subjects in those quarters, whether the descendants of the aboriginal inhabitants and the early settlers, or that vast and accumulating population which the tide of emigration is yearly bearing to the American shores.”

It was moved by William Atkinson, Esq. Churchwarden of Manchester, seconded by the Rev. Oswald Sergeant, M. A. Fellow of Christ's College, Manchester, and resolved unanimously,

2. “That the Society has ever been ready, according to its means and opportunities, to enlarge the sphere of its evangelical labours; and that for a period of nearly half a century, the design of a more effectual provision for the dissemination of Christianity throughout our Indian empire has been constantly kept in view;—that amidst the obstacles and discouragements which retarded the accomplishment of this purpose, the Society was consoled by the knowledge that her labours in that remote region were rendered the less necessary through the interposing care and unwearied benevolence of her venerable sister, the ‘Society for promoting Christian Knowledge;’—that since the foundation of the Indian Episcopate, and the establishment of Bishop's College in Calcutta, the flourishing missions of that Society, pronounced by Bishop Heber as constituting *‘the strength of the christian cause in*

*India,*’ have been confided to the care of the Society for the Propagation of the Gospel;—and that many favourable circumstances which now operate towards the advancement of her objects in our East Indian territories, present an additional and imperative reason for the instant and strenuous devotion of her best energies to the discharge of the sacred duties to which the hand of a directing Providence thus manifestly summons her.”

It was moved by Robert Sharp, Esq. seconded by the Rev. R. Durnford, M. A. Rector of Middleton, and resolved unanimously,

3. “That the attention of the Society, from a very early period, has been directed with most lively interest, and its influence and opportunities unceasingly employed, to the promotion of the religious welfare of that unfortunate portion of the inhabitants of our West Indian possessions, so long and lamentably held in the condition of slavery; and most heartily does the Society rejoice in the prospects which are opened by the change of that condition, to the more successful prosecution of its objects amongst that class of our fellow-creatures: but that to render her exertions in any degree equal to the increased necessity which the emancipation of the negroes has laid upon them, a large original cost, amounting to not less than 100,000*l.* must be undertaken for the erection of churches and schools, and a proportionate additional charge upon her future annual expenditure will likewise have to be defrayed by the maintenance of Clergyman and schoolmasters.”

It was moved by Hugh Hornby Birley, Esq., seconded by the Rev. C. D. Wray, M. A. Fellow of Christ's College, and resolved unanimously,

4. “That it is the bounden duty of a christian nation, and not less the unquestionable interest of a commercial country like our own, to use whatever of influence or advantage a bountiful Providence has placed in her possession for the propagation of the gospel, and the diffusion of the manifold blessings of our holy religion; and therefore this meeting earnestly hopes

that the designs and labours of this ancient Missionary Society of the Church of England will not fail of receiving, through the Manchester Deanery Committee, such powerful encouragement and assistance at this moment demand, and which may justly be expected from an enlightened, a liberal, and a religious community."

It was moved by George E. Marsden, Esq., seconded by the Rev. G. Dugard, M. A. Incumbent of St. Andrews, Manchester, and resolved unanimously,

5, "That these resolutions be communicated to the Clergy of the deanery, and to the members of the Committee, with a request that they will individually employ such means as they possess in advancing the interests and replenishing the resources of the

Society;—and that they be further published through the medium of the Manchester newspapers, the *Chronicle*, *Courier*, and *Guardian*, and in the Bolton paper of Saturday next."

The Lord Bishop having left the chair, it was taken by the Earl of Wilton; when it was moved by John Macvicar, Esq. Boroughreeve of Manchester, seconded by the Rev. Thomas Blackburne, M. A. Vicar of Eccles, and resolved unanimously,

"That the best thanks of this Meeting be presented to the Right Rev. the Lord Bishop of the Diocese for his kindness in complying with the request of the Committee, to preside on the present occasion: and for the efficiency which he has given to the intentions of the meeting by his excellent conduct in the chair."

JOSHUA LINGARD, M.A.

Secretary of the Deanery Committee.

## POLITICAL RETROSPECT.

DOMESTIC.—The present month terminates our labours for the year, i. e. the literary year;—a year, it must be confessed, of most intense interest. Ushered in under the auspices of Sir R. Peel's Conservative government, we promised ourselves a succession of measures calculated to strengthen the bulwarks of our National Church, and defeat the machinations of the Popish faction,—we fondly anticipated that the agricultural interests would have been fostered by the benignant aspect of the government; that our ships would have wafted the various productions of our manufacturing industry and skill to the remotest regions of the earth; that the voice of war would not again be heard: but that "peace and plenty," the sovereign-in-pocket and capon-in-potera of Mr. Canning, would have been realized. But, alas! scarcely had the first quarter transpired ere the hydra-head of faction dashed the cup from our very lips. The Whigs threw themselves into the arms of the Papists and Radicals—and Sir R. Peel was compelled to make way for the Melbourne Cabinet of imbeciles. The result was obvious. Instead of the

defences of the Church being regarded, her bulwarks and watch towers have been undermined or levelled with the ground, and Popery is *de facto* the only tolerated religion in Ireland. Instead of the interests of the farmers being consulted, or the manufacturing and commercial relations being strengthened and enlarged, we find too much the reverse: instead of peace, ten thousand British subjects are sent by the British government under the command of a mercenary adventurer, to shed human blood in the Peninsula; and all this mischief has been effected in less than nine months.

If our language appears harsh, let any of our readers turn to the daily papers. What is the Papist O'Connell about? Does not he openly pronounce *internecine* war against Protestantism? What are the theoretical politico-economists driving at?—a free trade in corn. What are Mr. Poulet Thomson's views of trade and commerce? Irish reciprocity—the ruin of England by the sacrifice of protecting duties. What is Lord Palmerston at?—sending British subjects to feed Spanish vultures.

In London we have a *Jew* sheriff, and a *Jew* alderman!!

Verily the retrospect is marvelously inviting—but what is worse, it is true!

We trust, however, a better spirit is arising. Sir Francis Burdett has repudiated the idea of belonging to the same club as O'Connell, and better men than Sir Francis have withdrawn their support from the present ministry, because O'Connell's connexion with them has been too disgracefully apparent. The Church likewise is bestirring herself to resist the encroachments of Popery and dissent. The people are beginning to distinguish their true friends; and the registration throughout the country speaks libraries of Conservatism.

*Why then is not Parliament dissolved?*

FOREIGN.—The intelligence from abroad continues of much the same character as we have for some months been called upon to record.

SPAIN.—The civil war still rages, without any decisive advantage being obtained on either side. Evans and the St. Giles's mercenaries do every thing for the cause of the Queen *but fight*. If Don Carlos had one good officer he would be crowned in Madrid in a month; but, unhappily,

dissensions in his councils, and disputes amongst his officers paralyze the loyal efforts of his party. We hope, however, *right* will still prevail.

PORTUGAL.—The ministry of this place has been dismissed—and restored; which possesses about as much interest as the dismissal and restoration of one of the City Police.

FRANCE.—The infernal-machine conspirators are about to be tried—and of course little else is talked of:—but

*The army is disaffected.—Nous verrons.*

RUSSIA—sleeps with her eyes open!

PRUSSIA—keeps up her war establishment!!!

AUSTRIA—recruits!!!

What a pleasant prospect for 1836 in Europe!!

Let us then turn our eyes across the Atlantic, and what do we discover?

The CANADAS not quite in open rebellion.

The WEST INDIA Planters not yet massacred.

The UNITED STATES not yet *dis-united*.

The REPUBLICS which Canning spoke into life, not yet *Monarchies*.

But what shall we have to say this day twelvemonths?

Finis anni mirabilis 1835.

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## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

REV. W. J. KIDD.—We understand that the Rev. W. J. Kidd, senior curate of St. Ann's, Manchester, has been presented, by one of the congregation, with an elegant silver pocket communion service, as a tribute of respect for his indefatigable exertions and attention to the "sick and needy."

REV. DR. COLLYNS.—The Rev. Dr. Collins was presented with a splendid silver vase and salver, as a tribute of respect from his pupils, on his retirement from the Head Mastership of Exeter Free Grammar School.

REV. J. CAWOOD, M.A.—An elegant silver tea service, by Messrs. Rundell, Bridge, and Co. has been presented to the Rev. J. Cawood, M.A. of St. Edmund Hall, by the Ladies of Bewdley and its vicinity.

REV. J. KNIPE.—The Rev. J. Knipe was presented by his parishioners with a most elegant piece of plate, as a token of the high sense they entertained of his uniformly worthy and pastorlike conduct during a residence of twenty-four years among them. A splendid dinner was given on the occasion by William Congreve, Esq. at Aldermaston house, to the subscribers and a few friends, in which was

displayed the greatest hospitality and true and genuine feeling. The piece of plate is an *épergne*, by Rundell and Co. of elegant workmanship, having engraven on it a suitable inscription.

**DR. WILLIAMS.**—We understand that a large number of Wykehamists, who have been educated under Dr. Williams, are desirous of giving some testimony of their respect and affection for their Master, on his retirement from the labours of his office. More than 100*l.* was subscribed in less than twenty-four hours in Oxford alone. Every post is bringing them fresh subscriptions, and we cannot doubt that they will be enabled easily to carry their plan into effect, and to furnish the subscribers with a lasting memorial of him whom they all regard not less as an instructor than a friend.

**DORKING CHURCH.**—In our last we had great pleasure in laying before the public an account of the ceremony of laying the first stone of this church. Mr. Feachem has since printed his address, of which we subjoin a copy, and regret that we have not yet been able to procure the Bishop's reply. The *chronology* of a work of this kind, if we may use the expression, cannot fail to be interesting; and we hope therefore to be able to give a brief detail of any events which may benefit the cause of our Church by shewing the continued and increasing affection with which she is regarded by all sorts and conditions of men.

Tuesday, Nov. 2. A bottle containing the form of prayer, was buried at the north-west of the foundation stone.

Friday, Nov. 20. A circle of stones was laid in the staircase leading to the belfry, by sixteen young gentlemen, whose names and ages were sculptured on the respective stone: viz.

Alfred Bothwell.	Thomas Brown.	Edward Walker.
W. Howard Chaldecott.	Frederick Harbroe.	John Attlee.
John Parks Philps.	Walter Philps.	William Rudge.
Alfred Fuller.	Robert Berry Niblett.	Alfred Balchin.
Alfred Wells.	Archibald White.	John Worsfold Norman.
Alfred Niblett.		

Can it be conceived that when these youths arrive at man's estate, they will not be attached to that church, wherein their names are thus early recorded? or that the school-children who walked in the procession, will not, in ages to come, point to the restored fabric with pride and satisfaction, and say, Our youthful hands assisted in the great work—the "mouths of babes and sucklings" celebrated the good undertaking.

*Address by the Vicar, the Rev. G. FEACHEM, on presenting the trowel to the Bishop.*  
Right Reverend LORD BISHOP,

Called upon, as Vicar of Dorking, to appear in this procession, and to present to your Lordship, on behalf of my parishioners, their grateful acknowledgments of your goodness in honouring them with your attendance on this memorable occasion, I address myself to the duty with feelings of unalloyed satisfaction and delight. That your Lordship, amidst the multiplicity of your indispensable engagements, should be able to devote a day to the celebration of this interesting ceremony, is a subject of congratulation amongst all classes here assembled, and another proof of your Lordship's anxious desire to be instrumental in any way which may have a tendency to promote the glory of God, and the stability of the Christian Church.

Holding in my hands the HOLY BIBLE, which contains the history of mankind from the foundation of the world, and the will of God, revealed at sundry times and in divers manners for their guidance, edification, and comfort, I am penetrated with profoundest gratitude to the Giver of all good gifts, that I am permitted to peruse, as I daily do peruse, God knoweth! and God be thanked! in their original languages, certain portions of this precious, this inestimable treasure, the words of eternal life through Christ Jesus. Beholding too in the hands of my Reverend Coadjutor the Liturgy of the Established Church, which Liturgy is a pure stream from this sacred source of Scripture, I contemplate with admiration the wisdom, the meekness, the fortitude, and the intrepidity of those venerable Reformers, who, three hundred years ago, emancipated our forefathers from the degrading and disgraceful slavery of Romish superstition, and bequeathed to us, their posterity, this imperishable legacy, sealed with their blood, against which the gates of hell assuredly shall not



prevail. Possessing through that noble army of martyrs these invaluable volumes in our own vernacular tongue, it is the paramount privilege and prerogative of Protestants to worship God, who is a Spirit, in spirit and in truth; and, where the Spirit of the Lord is, there is liberty.

In these perilous times, when the predicted depravities of human manners are emulously exhibited in scenes of public life; when men despise dominion and speak evil of dignities; when the nobility and the bishops are most undeservedly assailed with every species of scandalous and scurrilous abuse; when predatory inroads on ecclesiastical property are connived at, and even sanctioned by authority; when Protestant purity is to be supplanted by the corruptions of Popery; it is gratifying in the highest degree to observe, that the constituted guardians of the United Churches of England and Ireland, adopt the apostolical counsel, and with well doing, with a conscientious discharge of their laborious occupations, put to silence the ignorance of foolish men, and defeat the malicious machinations of their open and secret adversaries. Your Lordship, and your Lordship's Right Reverend brother, the Bishop of Chester, are now pillars of the Church, and display the happy result of biblical instruction, instilled by pious parents into the minds of their offspring in tender years. Concerning my reverend brethren, I am persuaded, and I fearlessly state my opinion, that under the gentle sway of your Lordship's pastoral crosier, it is their unanimous determination to do their duty diligently, with something more than merely canonical obedience, and to commit the event to God.

As I am now to deliver into your Lordship's hands this ornamented implement of masonic industry, a testimony of dutiful respect to your Lordship from the inhabitants of my parish, I feel myself justified in saying, that your Lordship has most successfully studied to shew yourself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

**DR. DOYLE.**—It is stated that Dr. Doyle died in the solemn renunciation of Popery, and all its frauds and errors, and although the eleven priests at his bedside, in all the spirit of their church, thundered out their anathemas upon the dying man, and consigned him at once to hell without the intervention of purgatory, yet he died a believer in the all-sufficient atonement and merits of the Saviour. The priests were at first about to denounce him publicly as an heretical apostate, but they thought better of it afterwards; they were apprehensive of the reaction, from the obvious reflection that such a man, though educated in their bondage, should have at last broken the chains of churchcraft and superstition, and died a believer, not in the Pope, but in Christ: and with their own cunning, there is no dead man of late whose memory they so much affect to sanctify as that of the late Doctor Doyle.—The Editor of the *Times* newspaper adds, "To this we are ourselves enabled to add the testimony of a gentleman who was well acquainted with Dr. Doyle, and the circumstances of his death; from whom we learn, that this account of his renunciation of the errors of Popery on his death-bed is undoubtedly authentic."

**ST. JOHN'S, AT POTTER'S BAR.**—The new church and burial ground of St. John's, Potter's Bar, near Barnet, was consecrated on Wednesday, the 4th November, by the Bishop of London. It was built after a design, and under the superintendence of, Edward Blore, Esq. D.C.L., and consists of a nave, chancel, and tower, at the south-west angle, presenting a handsome western façade to the great North Road. The material consists of Ranger's patent stone, and the effect altogether is a happy adaptation of the solid, substantial style of the Normans, to the more modern notions of comfort and convenience. The enclosure towards the road is peculiarly striking: it presents an open arcade with iron gates, the whole strictly according with the architecture of the Norman period. It is due to the liberality, and good taste, and good feeling, of Mr. Byng, of Wrotham Park, the member for Middlesex, to state, that the expense of the erection of this beautiful specimen of modern Norman, amounting to nearly three thousand pounds, has been principally defrayed by himself; add to which, he has settled a handsome endowment on it for the support of the incumbent, and given the right of presentation to the Bishop of London and his successors for ever. The Rev. Henry George Watkins, jun. M.A. of Worcester College, has been fixed upon by the Bishop for the first incumbent.

**LORD RECTOR OF ABERDEEN.**—Viscount Arbuthnot has been re-elected Lord Rector of Aberdeen.

**ROYAL IRISH ACADEMY.**—The contest for the President's Chair of the Royal Irish Academy, has concluded by the election of Dr. Lloyd, Provost of Trinity College, Dublin. The Archbishop of Dublin, Dr. Whately, had *only* ten votes, consequently Dr. Lloyd was elected by an immense majority.

**LINCOLN'S INN PREACHER.**—The Bishop of Chichester, the present Preacher at Lincoln's Inn, lately addressed a letter to the Benchers of that Society, expressing his intention of resigning the Preachership on the last day of the present Michaelmas term. And on Sunday, the 22d ult. his Lordship preached his farewell sermon. The candidates are said to be the Rev. Messrs. Lonsdale, Nolan, and Archdeacon Goddard.

**KING'S COLLEGE CLASSICAL LECTURESHIP.**—Richard Higgs, Esq. Student in Civil Law, and Fellow of St. John's College, Oxford, has been appointed to the Classical Lectureship and office of Librarian of King's College, London.

**KINGTON GRAMMAR SCHOOL.**—The Rev. Joseph Neate Walsh, M.A. of St. John's College, Oxford, has been appointed Head Master of the Grammar School of Kington, Herefordshire.

**METROPOLITAN UNIVERSITY.**—We are informed that it is in contemplation to introduce a bill early in the next session for the foundation of a Metropolitan University, with a charter enabling it to confer degrees in all the arts and sciences, with the exception of divinity, on scholars and students belonging to the London College, (miscalled University), King's College, and any other similar institutions which now exists, or which may hereafter be founded.

**ORDINATION BY THE BISHOP OF CHICHESTER.**—The Bishop of Chichester will hold an Ordination for the Diocese of Norwich, on Sunday, the 20th of December.

**ORDINATION BY THE BISHOP OF SALISBURY.**—A general Ordination will be holden at the Palace, Salisbury, on Sunday, the 20th day of December next ensuing. The Candidates for Priests' Orders, who intend to offer themselves for Ordination at that time, are hereby informed, that they are to attend at the Palace for examination on Tuesday, the 15th day of December, at ten o'clock in the morning.

N.B. No Candidate will be admitted to examination who does not come prepared with a creditable knowledge of the original language of the Old Testament.

The requisite papers to be sent in are a Testimonium, Si quis, and Letters of Deacons' Orders, if not ordained Deacon in the diocese of Salisbury, and which are to be sent to Edward Davies, Esq. Registry, Close, Salisbury, on or before the 1st day of December next.

#### ORDINATIONS.—1835.

*By the Lord Bishop of Durha<sup>m</sup>.*

##### DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Boucher, James . . . . .	B.A.	Worcester	Oxford
Burdon, John . . . . .	B.A.	Mich. Fel. of Qu.	Oxford
Clark, John Dixon . . . . .	B.A.	University	Oxford

##### PRIEST.

Atkinson, William . . . . .	B.A.	University	Oxford
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*By the Lord Bishop of Bath and Wells, October 18th.*

##### DEACONS.

Armstrong, John . . . . .	B.A.	Balliol	Oxford
Barker, W. G. . . . .	B.A.	St. John's	Cambridge
Berthes, W. D. B. . . . .	B.A.	Pembroke	Cambridge
Cheshire, Henry Freeman . . . . .	B.A.	Wadham	Oxford
Leir, Charles Marriott . . . . .	B.A.	Trinity	Oxford
Luscombe, Samuel . . . . .	B.A.	Worcester	Oxford
Wills, John . . . . .	B.A.	Wadham	Oxford

PRIESTS.

Name.	Degree.	College.	University.
Buckeridge, Arthur Nugent . . . . .	M.A.	St. John's	Oxford
Clark, Thomas . . . . .	B.A.	Pembroke	Oxford
Coles, J. S. . . . .	B.A.	Emmanuel	Cambridge
Daniel, H. T. . . . .	B.A.	St. Peter's	Cambridge
Gibbs, H. . . . .	M.A.	Downing	Cambridge
Horner, John Stuart Hippisley . . . . .	B.A.	Exeter	Oxford
James, Charles . . . . .	M.A.	Exeter	Oxford
Taylor, H. T. . . . .	B.A.	Emmanuel	Cambridge

By the Lord Bishop of Peterborough, October 25th.

DEACONS.

Blisset, Henry . . . . .	B.A.	Balliol	Oxford
Hoare, James Raper . . . . .	B.A.	Worcester	Oxford
Inman, James Williams . . . . .	B.A.	St. John's	Cambridge
Knightley, Valentine . . . . .	B.A.	Christ Church	Oxford
Marriott, Fitzherbert Adams . . . . .	B.A.	Oriel	Oxford
Pigott, Shreeve Botry . . . . .	B.A.	St. Peter's	Cambridge

PRIESTS.

Bull, Thomas . . . . .	B.A.	Catharine Hall	Cambridge
Erskine, Hay M'Donnell . . . . .	B.A.	Christ Church	Oxford
Exton, Richard . . . . .	(let. dim.)	Queen's	Cambridge
Holdich, John Henry . . . . .	B.A.	Clare Hall	Cambridge

By the Lord Bishop of Exeter, October 25th.

DEACONS.

Davis, S. . . . .	B.A.	Christ's	Cambridge
Dene, Arthur . . . . .	B.A.	Exeter	Oxford
Gibbons, G. B. . . . .	B.A.	St. John's	Cambridge
Martyn, John Waddon . . . . .	B.A.	Exeter	Oxford
Melluish, Thomas Bremridge . . . . .	B.A.	Exeter	Oxford
Rundle, Samuel . . . . .	B.A.	Trinity	Oxford
Smart, J. . . . .	B.A.	St. Peter's	Cambridge
Sweetland, William Keate . . . . .	B.A.	Worcester	Oxford

PRIESTS.

Bacon, J. . . . .	M.A.	Corpus Christi	Cambridge
Brooking, Nicholas . . . . .	B.A.	Wadham	Oxford
Bryan, Joshua Willoughby . . . . .	B.A.	Worcester	Oxford
Caddell, H. . . . .	B.A.	Corpus Christi	Cambridge
Cardew, J. W. . . . .	B.A.	St. John's	Cambridge
Carwithen, George William Terry . . . . .	B.A.	Oriel	Oxford
Clyde, J. B. . . . .	B.A.	St. John's	Cambridge
Francis, John . . . . .	B.A.	Worcester	Oxford
Fursdon, Edward . . . . .	B.A.	Oriel	Oxford
Kendall, J. . . . .	B.A.	St. John's	Cambridge
Kitson, James Euler . . . . .	B.A.	Exeter	Oxford
Nantes, W. H. . . . .	B.A.	Trinity	Cambridge
Richards, Thomas Miller . . . . .	B.A.	Wadham	Oxford
Thomson, J. R. . . . .		St. John's	Cambridge
Thorpe, Charles Ascanius Nevill . . . . .	B.A.	Exeter	Oxford
Walker, Samuel Henry . . . . .	B.A.	Fellow of Balliol	Oxford

PREFERMENTS.

Name.	Preferment.	Value. £	County.	Diocese.	Patron.
Bayly, E. G.	{ St. Andrews with St. Nicholas }	290	Herts	Lincoln	Lord Holland
Bosanquet, G. H.	Ilkeshall, St. John's	311	Suffolk	Norwich	The King
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<i>Name.</i>	<i>Preferment.</i>	<i>Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>By Bishop of</i>
		£			
Boys, J. . .	St. Mary's in the Marsh, R.	266	Kent	Canterb.	Abp. of Canterbury
Breay, G. . .	Prebend. Stall in Cath. Church of Lichfield				Bp. of Lich. & Cov.
Churton, E. . .	Craike, R.	700	York	Durham	Bp. of Durham
Cole, W. S. . .	New Church at Dover		Kent	Canterb.	Abp. of Canterbury
Drage, C. . .	Westerfield	300	Suffolk	Norwich	Bp. of Ely
Ellacombe, H. P.	Bitton, V.	350	Gloster	Gloster	Archdn. Macdonald
Foley, R. . .	{ St. Mary's, King's } Winford	1135	Stafford	Lich. & C.	Earl Dudley
Hales, — . .	Ross Inver		Donegal		
Hall, H. B. . .	{ Risley } { and Breaston, P.C. }	119	Derby	Lich. & C.	Earl of Stamford
Harding, D. . .	Barton, V.	156	Camb.	Ely	Bp. of Ely
Harvey, T. . .	Cowden	354	Kent	Rochester	Rev. T. Harvey
Hill, A. . .	{ Chapel of the Stad, } { P.C. in Parish of } Painswick		Gloster	Gloster	Rev. R. Strong
Howorth, W. . .	{ Whitton } { cum Thurlton }	260	Suffolk	Norwich	Bp. of Ely
Jameson, — . .	Rainaw	99	Cheshire	Chester	Vicar of Prestbury
Leigh, E. M. . .	{ Goldhanger, R. } { cum Little Totham }	403 331	Essex	London	Rev. T. Leigh
Lloyd, M. H. . .	{ Nonington, P.C. } { cum Womenswold }	236	Kent	Canterb.	Abp. of Canterbury
M'Creight, A. . .	Anna, or Belturbet, R.		Cavan		Lord Farnham
Macleod, W. . .	Biscaythorpe	180	Lincoln	Lincoln	Lord Chancellor
Mullins, — . .	Killorglin				Lord Lieutenant
Neale, Dr. . .	Adlingfleet, V.	284	York	York	The King
Payne, S. . .	{ Woodhorn } { with New Biggin, P.C. }	535	Northum.	Durham	Bp. of Durham
Pring, J. C. . .	Headington, R.	118	Oxford	Oxford	T. H. Whorwood, Esq.
Skinner, R. . .	Sweffing, R.	263	Suffolk	Norwich	T. Williams, Esq.
Taylor, C. . .	Prebend. of Morton Parva, in		Cath. Church of Hereford		
Thompson, — . .	Moresby	105	Cumb.	Chester	Earl of Lonsdale
West, T. D. . .	{ Rushmere, V. } { and Playford, P.C. }	156 53	Suffolk	Norwich	Marquis of Bristol
Whitefoord, — . .	Newton, V.	1269	Camb.	Ely	Bp. of Ely
Willmot, R. . .	Youlgrave, V.	221	Derby	Lich. & C.	Duke of Devonshire

## CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
		£			
Crouch, J. . .	Narborough	490	Leicester	Lincoln	J. Pares, Esq.
Domett, J. . .	Shepton Beauchamp	375	Somerset	B. & W.	Messrs. Nash & Clark
Furnass, J. R. . .	St. Matthew Dinington		Northum.	Durham	Rev. J. Lightfoot
Gough, F. . .	Ystradgynlais	200	Brecon	Glamorg.	{ Possessor of the } Yniscedwin
Guise, P. C. . .	Craike, R.	700	York	Durham	Bp. of Durham
Hervey, E. J. . .	Finningley	600	Notts	York	J. Hervey, Esq.
Jones, R. P. . .	{ Brockthorp, V. } { and Minor Canon of Gloucester Cath. }	144	Gloster	Gloster	D. & C. of Gloster
Lord, Dr. J. . .	Drayton Parslow	269	Bucks	Lincoln	J. Lord, Esq.
Porteus, W. . .	Boho		Fermaugh		
Rawlings, E. . .	Hatford	322	Berks	Salisbury	F. Paynter, Esq.
Smith, M. . .	{ Sutton, V. } { and Minor Canon in Rochester Cathedral }	564	Kent	Rochester	D. & C. of Rochester
Steer, C. . .	Axminster, V.	1042	Devon	Exeter	Rev. W. Coneybeare
Turner, R. . .	{ Ormesby } { cum Scratby, V. }	457	Norfolk	Norwich	D. & C. of Norwich
	Sweffing	263	Suffolk	Norwich	W. Collett, Esq.
Whorwood, T. H.	Headington, R.	118	Oxford	Oxford	T. H. Whorwood, Esq.

## CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Booty, M. G. . . . .	Curacy of Workworth, Northumberland.
Boucher, J. . . . .	Curacy of Hartlepool, Durham.
Burdon, J. . . . .	Curacy of Easington, Durham.
Cattley, S. R. . . . .	Domestic Chaplain to Lord Scarborough.
Gabbeth, J. . . . .	Curacy of St. Michael's, Limerick.
Massy, D. . . . .	Curacy of Rathkeale.
Penny, E. . . . .	Domestic Chaplain to Viscount Boyne.
Smith, W. B. . . . .	Chaplain to the Governor of Stirling Castle.
Winstanley, J. B. . . .	Chap. of St. James's Cemetery, and Town Gaol, Liverpool.

## CLERGYMEN DECEASED.

<i>Name.</i>	<i>Appointment.</i>
Belfrage, Dr. H. . . .	Falkirk.
Champneys, W. B. . .	Formerly Fellow of St. John's, Oxford.
Hemus, J. E. . . . .	Curate of Bucklebury, Berks.
Kempson, W. H. . . .	B.A. of Christ Church, Oxford.
Nixon, H. . . . .	Curate of Boroughbridge, Yorkshire.

## OXFORD.

## ELECTIONS.

On Saturday, the 7th ult. a Convocation was holden for the purpose of admitting a Proctor in the room of Robert Evans, Esq. M.A. Fellow of Jesus College, who had resigned that office. The Rev. Henry Reynolds, M.A. and Fellow of Jesus College, having been previously nominated by the Principal of that Society, in pursuance of the Caroline Statute, was presented by the Principal to the Vice-Chancellor in full Convocation, and having made the declaration, and taken the oaths prescribed, was regularly admitted to the office of Junior Proctor of the University for the remainder of the academical year.

A Convocation was holden on the 11th ult., for the election of a Vinerian Scholar, when the numbers were—for

C. Reade, B.A. Fell. of Magdalen Coll. 107  
J. Thomas, B.A. late Schol. of Trin. Coll. 89  
H. H. Vaughan, B.A. Fell. of Oriel Coll. 83

In a Convocation holden on the 18th ult. the University Seal was affixed to an agreement with the Rev. John Vane, as executor and residuary legatee to the late Right Hon. Michael Angelo Taylor, M.A. and his widow Frances Ann Taylor, by which the Chancellor, Masters, and Scholars of the University, upon the receipt of 65,000*l.* sterling, consent to relinquish all further claims under the Wills of Sir Robert Taylor, and the Right Hon. Michael Angelo Taylor respectively. This agreement, we believe, is entered into with a view of carrying into effect the intention of Sir Robert Taylor, (Mr. M. A. Taylor's father), without incurring the expenses and delay of a protracted law-suit, and has the sanc-

tion of Sir Charles Wetherell, the University counsel. Sir Robert Taylor's bequest was intended for the erection of an edifice, and the establishment of a foundation, for the teaching and improving the European languages, in such manner as should, from time to time, be approved of by the Chancellor, Masters, and Scholars, in Convocation assembled.

The following gentlemen have been elected Fellows of All Souls' College:—

The Hon. Richard Edward Howard, B.A. of Christ Church; Francis Hastings Doyle, B.A. of Christ Church; the Hon. Charles Amyand Harris, B.A. of Oriel College; and the Hon. Edward Harbottle Grimston, B.A. of Christ Church.

The Hon. John Duncan Bligh, B.C.L. Fellow of All Souls' College, has been appointed by His Majesty to be Envoy Extraordinary, and Minister Plenipotentiary, to His Majesty the King of Sweden and Norway.

Mr. Robert Bathurst has been admitted Fellow of New College, being of kin to the Founder.

Mr. John Gregory Hawkins has been admitted a Founder's Kin Scholar of Pembroke College, on the Foundation of Thomas Tesdale, Esq., having been elected to Abingdon School on the 3d of August last.

The Rev. Richard Pritchard, M.A. Scholar of Jesus College, has been elected a Fellow of that Society.

## QUEEN'S COLLEGE.

An Exhibition, on the Foundation of Sir Francis Bridgman, is now vacant; it is open to natives of the Counties of Lan-

caster, Chester, or Wilts. The election will take place on Thursday, the 10th of December. Candidates are required to present certificates of baptism, and testimonials from their College or School, to the Provost, on or before Saturday, the 5th of December.

At the Examinations for Degrees, the number of candidates was 163, of whom 48 were candidates for classes.

#### DEGREES CONFERRED.

##### DOCTORS IN CIVIL LAW.

J. E. P. Robertson, Magdalen Hall.  
Rev. Thomas Griffiths, Jesus Coll.

##### BACHELOR IN CIVIL LAW BY COMMUTATION.

Rev. William Young, Oriel Coll.

##### BACHELOR IN CIVIL LAW.

J. E. P. Robertson, Magdalen Hall.

##### MASTERS OF ARTS.

Rev. T. French, Schol. of Jesus Coll.  
H. Barry Domville, University Coll.  
Rev. J. S. H. Horner, Exeter Coll.  
Rev. D. Ward Goddard, Exeter Coll.  
Rev. W. B. Trower, Exeter Coll.  
William Josiah Irons, Queen's Coll.  
Ralph Barnes, Stud. of Christ Church.  
H. G. Liddell, Stud. of Christ Church.  
Hon. & Rev. R. C. T. Boyle, Christ Church.  
George Cox, Fell. of New Coll.  
Rev. W. T. Fortescue, Fell. of New Coll.  
Rev. H. V. Russell, Corpus Christi Coll.  
Grand. Comp.

Edward Sampson, Balliol Coll.  
Rev. L. Davison de Visme, Balliol Coll.  
Rev. W. Pridden, Pembroke Coll.  
Rev. James Fry, St. Edmund Hall.  
Rev. G. B. Twining, University Coll.  
A. J. Sutherland, Stud. of Christ Church.  
S. F. Strangways, Stud. of Christ Church.  
Rev. W. A. Vaughan, Christ Church.  
H. J. Hare, Wadham Coll.  
Rev. P. A. Ilbert, Trinity Coll.  
T. Harris, Fell. of Magdalen Coll.  
Rev. J. R. Bloxam, Fell. of Magdalen Coll.  
Rev. J. F. D. Maurice, Exeter Coll.

##### BACHELORS OF ARTS.

J. Burmester, Worcester Coll. Gr. Comp.  
H. Dann, St. John's Coll. Grand Comp.  
P. H. Bishop, Trinity Coll. Grand Comp.  
James Downes, New Inn Hall.  
Robert Edward Hughes, New Inn Hall.  
William Stuart Walker, St. Mary Hall.  
Alfred Litt Winter, University Coll.  
James S. D. Scott, Christ Church.  
Hon. H. G. Spencer, Christ Church.  
John Griffiths, Christ Church.

Francis Parkes, Christ Church.  
Thomas Pryce Anwyl, Jesus Coll.  
David Hanmer Griffith, Jesus Coll.  
John Puckle, Schol. of Brasenose Coll.  
George S. F. Smith, Queen's Coll.  
J. C. Meadows, Schol. of Pemb. Coll.  
Charles Tombs, Schol. of Pemb. Coll.  
John Henry Coke, Pembroke Coll.  
Henry Babb, Pembroke Coll.  
William Cockayne Adams, Balliol Coll.  
R. G. Montgomery Conway, Balliol Coll.  
Giles Hinton, Worcester Coll.  
W. C. Edgell, St. John's Coll.  
Edward Symons, Wadham Coll.  
Joseph Edwards, Exeter Coll.  
Henry Batten, Exeter Coll.  
Frederic Salter, Exeter Coll.  
Dunkly Thomas, Exeter Coll.  
E. Copleston Phillpotts, Oriel Coll.  
Rev. H. W. Bellairs, New Inn Hall.  
R. W. A. Smith, Jesus Coll.  
Edward Roberts, Jesus Coll.  
Reginald Wynniatt, University Coll.  
Augustus Cranley Onslow, Christ Church.  
William Harper Brandreth, Christ Church.  
Henry Bishton, Brasenose Coll.  
Benjamin Wilson, Magdalen Hall.  
George Eden Peake, Magdalen Hall.  
Hamilton Edgar, Magdalen Hall.  
William Browne, Balliol Coll.  
Arthur Francis Sheppard, Oriel Coll.  
Edward Geare, Exeter Coll.  
Richard Hamond Gwyn, Exeter Coll.  
David Charles, Jesus Coll.  
John Williams, Jesus Coll.  
Bennett Williams, Queen's Coll.  
John Rump, Trinity Coll.  
John James Campbell, Balliol Coll.

#### ASHMOLEAN SOCIETY.

The President in the chair.

The following gentlemen were elected members:—

P. Hugo, B.A. Exeter College; W. L. Hussey, B.A. Christ Church; C. Brooksbank, B.A. Christ Church; W. B. Heathcote, B.A. New College; F. Holme, M.A. Corpus Christi College.

The following presents were received:—Report of the British Association for 1834; the Index to the Asiatic Researches; Researches towards a Theory of the Dispersion of Light, by Professor Powell.

The following query was proposed by a member:—

"In what way can we most satisfactorily explain the mode in which spiders carry their threads from one object to another, at considerable distances, through the air?"

Mr. Daubeny made a verbal communication with respect to certain specimens



of plants which were laid before the meeting, and also on a remarkable appearance of electric light on plants during a thunder storm.

A Paper was read by Professor Rigaud, on Halley's Astronomie Cometicæ Synopsis; giving an account of the progress of the author's discoveries relative to the verification of the orbits of comets, and especially that which bears his name.

Mr. Kynaston exhibited a specimen of a grasshopper found devoured by a species of worms attached to it.

The President exhibited a portion of a wasp's nest formed in a loaf of sugar.

Dr. Daubeny described two springs in Ireland, evolving gas similar to those at Clifton.

#### OXFORD BOTANICAL GARDEN.

We are happy to witness the completion of a considerable part of those additions to the Botanic Garden which were suggested by the Professor in the Report which he circulated early in last year.

By a circular which he has just distributed amongst the subscribers to the fund for improving that establishment, we learn, that the following objects, amongst others, have been accomplished by the aid of the money so collected:—

1st. The erection of a new storehouse.

2dly. A lodge for the residence of a porter, whose business is to attend constantly at the gate, and thus, without leaving the garden open to improper persons, to afford a ready admission to members of the University, and others to whom the same privilege may be extended.

3dly. The additions to the gardener's house, which have nearly doubled his former accommodations.

4thly. The arching over the ditch in front of the same, and erecting a substantial palisade towards the meadow.

5thly. The construction of two basins for aquatic plants, and the renewal of the cisterns for the same which existed there before.

6thly. The purchase and carriage of several hundred loads of gravel, employed in the construction of new walks, or the improvement of the existing ones.

7thly. The procuring of a considerable quantity of turf, manure, and fresh soil for the garden.

8thly. Much extra labour in effecting the new arrangements, which have involved the necessity of bringing into cultivation more than an acre of additional ground.

9thly. The supplying several new gates, doors, railings, &c. in various parts of the garden, and securing the premises from depredations on the side of the river by means of a substantial paling.

10thly. A handsome iron railing fronting the river, near the new stovehouse.

In addition to the above, the expense of which has been chiefly defrayed by money subscribed by colleges and individuals, a building has been erected at the back of the old library for the books and collections, which are thus more effectually secured from damp, and rendered more accessible to those who wish to consult either, than was the case heretofore.

The Professor, however, expresses his regret, that owing to the want of sufficient funds, he is for the present compelled to leave one of the contemplated improvements unaccomplished, namely, that of either erecting an additional conservatory for greenhouse plants, or rendering the present ones more suited for the purpose intended.

As the best evidence of the importance he himself attaches to this addition, he offers to contribute 100*l.* towards it, the expense of effecting which he calculates at no more than 400*l.*; and when we consider the increasing interest displayed in this branch of natural history, not only here, as shown by the large sum already contributed by individuals towards the improvement of the garden, but likewise throughout the country, as evinced by the splendid ranges of conservatories now erected by public subscription in most of our great towns, we can hardly doubt that means will eventually be found for raising a sum, comparatively so small, in order to complete the original design, and thus to place the oldest of the institutions for the encouragement of botany that exists in this country, more on a par with its modern brethren.

#### CAMBRIDGE.

The Marquess Camden, Chancellor of this University, has appointed John Hildyard, Esq. M.A. of St. John's College, and Recorder of Leicester, to the office of Commissary of this University, vacant by

the resignation of Sir Frederick Pollock.

The Master and Fellows of Sidney Sussex College have given notice that, in

the week after the admission of the Commencing Bachelors, 1836, there will be an examination open to candidates from any College in the University, for a Mathematical Exhibitioner on Mr. Taylor's Foundation. The Exhibitioner will be elected from those Undergraduates who, in the ordinary course, would become Commencing Bachelors of Arts in January 1838. The Exhibitioner is to receive at least 50*l.* per annum, and to have furnished rooms in College rent free; if elected from another College, he will be required to remove to Sidney on his election. The examination will be confined to Mathematics only. Those Undergraduates who intend to offer themselves as candidates, are required to send in their names and testimonials with a certificate of the terms they have kept, to the Master of Sidney Sussex College, on or before the last day of the present term.

The Rev. William Mills, of St. John's College, in this University, late senior Assistant Master of Harrow School, was unanimously appointed to the Headship of Exeter Free Grammar School, vacant by the resignation of the Rev. Dr. Collins.

#### ELECTIONS.

On Wednesday, Nov. 4th, the Rev. Dr. Archdall, Master of Emmanuel College, and the Rev. Dr. Ainslie, Master of Pembroke, were, according to the usual course, nominated by the Heads of Houses for the office of Vice-Chancellor for the ensuing year, and submitted to the members of the Senate for their preference and election. The custom has hitherto been to select the youngest of the two, if he has not before served the office, and it has seldom been found necessary to put the question actually to a vote. But the Whig-Radicals here are an unaccountable set of people, and were determined to have a skirmish at all events, even if it should lay bare their extreme weakness. They took up Dr. Ainslie, we believe against his wishes, and demanded a poll. At the close the result was for Dr. Archdall 75; for Dr. Ainslie, 25,

Francis Forster, B.A. of Catharine Hall, has been elected a Tyrwhitt's Hebrew Scholar of the first class; and C. A. Hulbert, B.A. of Sidney College, a Tyrwhitt's Hebrew Scholar of the second class.

#### PRIZES.

The subject for the Norrisian Prize Essay for the present year is, "*The Style*

and Composition of the Writings of the New Testament no way inconsistent with the Belief that the Authors of them were divinely inspired.

The Seatonian Prize Poem has been adjudged to the Rev. T. E. Hankinson, of Corpus Christi College.—Subject, *Ishmael*.

#### GRACES.

The following Graces have passed the Senate:—

To appoint the Vice-Chancellor, the Master of Jesus College, the Master of Christ's College, the Master of Caius College, the Plumian, Lucasian, and Lowndian Professors, Professor Miller, Mr. Whewell, Mr. Bowstead, and Mr. Philpott, a Syndicate for visiting the Observatory, till November, 1836.

To appoint the Vice-Chancellor, the Hon. and Rev. the Master of Magdalene College, the Master of Jesus College, Professor Sedgwick, Professor Miller, Mr. Tatham, Mr. Lodge, Mr. Peacock, Mr. Whewell, Mr. Craufurd, Mr. Worsley, Mr. Willis, Mr. Ash, Mr. Calthrop, Mr. Lodington, Mr. Fennell, Mr. Hildyard (of Trinity Hall), Mr. Corrie, Mr. Snowball, Mr. Heaviside, Mr. Hodgson, and Mr. Arlett, a Syndicate to consider upon, and report to the Senate, the best measures to be adopted for carrying into effect the wishes of the University, with regard to the additions to the Library, and other important objects contemplated in the purchase of the "Old Court" of King's College.

To appoint Mr. Craufurd, of King's College, an Examiner of the previous examination in the Lent Term of 1836.

To exempt James Gwatkin Cochrane, of Trinity College, from the penalty attached to his not having been matriculated within the first three terms of his residence.

To appoint Mr. Evans, of St. John's College, Mr. Thurtell, of Caius College, Mr. Hymers, of St. John's College, Mr. Forster, of Catharine Hall, Mr. Fendall, of Jesus College, and Mr. Saunders, of Sidney College, Examiners of the Questionists.

To appoint Mr. Isaacson, of St. John's College, Mr. Gibson, of Sidney College, Mr. Hildyard, of St. Peter's College, Mr. Merivale, of St. John's College, Examiners for the Classical Tripos.

To appoint Mr. Shaw, of Sidney College, Mr. Tucker, of St. Peter's College, and Mr. Kuhff, of Catharine Hall, Examiners at the previous Examination in the Lent Term, 1836.

To affix the seal to a conveyance of land at Clive, in Cheshire, (a small portion of the Hulse Estate, valued at 85*l.*) to the Grand Junction Railway Company.

## DEGREES CONFERRED.

## BACHELORS IN DIVINITY.

Rev. J. R. F. Meek, St. John's Coll.  
Rev. John Clay, Emmanuel Coll.

## LICENTIATES IN PHYSIC.

Robert Nairne, Trinity Coll.  
Samuel John Jeffreson, Pembroke Coll.  
James Andrew, Caius Coll.

## MASTERS OF ARTS.

George Jones Hilton, Trinity Coll.  
W. D. J. Bridgman, St. Peter's Coll.  
William Sloman Rowe, Queen's Coll.  
Alfred Baldwin, Jesus Coll.  
Thomas Jennings Ball, St. John's Coll.  
William Philip Pinckney, Trinity Coll.  
F. B. Briggs, Trinity Coll. (comp.)

## BACHELORS OF ARTS.

Charles Henry Parnter, Trinity Coll.  
Theodore Edward Dunkin, Trinity Coll.  
John Hayne, Trinity Coll.  
Joseph Beete Jukes, St. John's Coll.  
Robert Fraser, St. John's Coll.  
James Dixon Vickers, Pembroke Coll.  
Henry Nichols, Caius Coll.  
Robert Rochester Hurlle, Caius Coll.  
Edward Cusack, Catherine Hall.  
James Coape, Christ's Coll.  
William Frederick Kerr, St. John's Coll.

## BACHELOR IN CIVIL LAWS.

James Ackers, Trinity Coll. (comp.)

## BACHELOR IN PHYSIC.

Thomas Forbes Reynolds, Sidney Coll.

The Rev. Peter Guilleband, M.A. of Brazenose College, and the Rev. Arthur P. Dunlapp, M.A. of St. John's College, Oxford, were admitted *ad eundem* of this University.

## CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the anniversary meeting of this Society the following officers were elected for the ensuing year:—

Dr. Clark, Trinity, President.

Prof. Cumming, Trinity, } Vice-Presidents.  
Prof. Sedgwick, Trinity, }  
Dr. F. Thackeray, Emm. }

Rev. G. Peacock, Trinity, Treasurer.

Rev. Prof. Henslow, St. John's } Secretaries.  
Rev. W. Whewell, Trinity, }  
Rev. J. Lodge, Magdalene, }

W. Hopkins, Esq. St. Peter's, }  
Rev. J. Hymers, St. John's, } Old Council.  
Dr. Haviland, St. John's, }  
Rev. J. J. Smith, Caius, }  
Rev. S. Earnshaw, St. John's, }

Rev. L. Jenyns, St. John's, }  
Rev. R. Murphy, Caius, } New Council.  
Rev. A. Thurtell, Caius, }  
Mr. C. Babington, St. John's, }  
Rev. H. Philpott, Cath. Hall, }

The treasurer's accounts were audited, and other customary business gone through.

At a subsequent meeting, Dr. Clark, the President, being in the chair, after various presents of books and objects of natural history had been announced, a memoir was read by the Rev. R. Murphy, "on the Resolution of Equations of Finite Differences." [Extracts were then read of letters from Sir J. Herschel to the Rev. W. Whewell, containing various meteorological observations, and especially some tending to shew, that the height of the barometer at the equator is less, by about a quarter of an inch, than it is at 20° or 30° from it. Extracts were also read of letters from C. Darwin, Esq. of Christ's College, to Professor Henslow, containing an account of the geological phenomena of some parts of the Andes.]

A congregation was held, October 9th, in the Senate House, for the purpose of fixing upon a plan for the new Fitzwilliam Museum, about to be erected near St. Peter's College. According to a previously-published arrangement, each member of the Senate delivered to the Vice-Chancellor a list of the four designs (neither more nor fewer) which he preferred out of the whole number (upwards of thirty) that had been sent in. The Vice-Chancellor announced the four which had the greatest number of votes to be those of Mr. Bardwell, Mr. Basevi, Mr. Poynter, and one without name, bearing the motto, "*Palmar qui meruit ferat.*" All the other designs were deemed to be finally excluded. Each member of the Senate then gave a single vote for one of the four, and the plan of Mr. Basevi was thus selected by an actual majority over the whole number of votes.

On the 18th the following Grace passed the Senate:—

To appoint the Vice-Chancellor, the Hon. and Rev. the Master of Magdalene College, the Provost of King's College, the Master of Downing College, the Master of Christ's College, Dr. Haviland, Professor Sedgwick, Mr. Peacock, Mr. Whewell,

Mr. Philpott, Mr. Potter, and Mr. Heavyside, a Syndicate to report to the Senate whether Mr. Basevi's design for the Fitzwilliam Museum be in conformity with the instructions given to the several architects.

At a subsequent meeting of the Syndicate appointed to report on the conformity of Mr. Basevi's design with the instructions, the following report was agreed to:—That, having conferred with Mr. Basevi, and having referred to all the instructions given to architects respecting plans for the Fitzwilliam Museum, they are of opinion that Mr. Basevi's design is in conformity with those instructions.

#### MARRIAGES.

At New Radnor, the Rev. Nathaniel Constantine Strickland, M.A. of Lincoln College, and Vicar of Reighton, Yorkshire, F.L.S. son of the late Sir William Strickland, Bart. to Charlotte Danvers, youngest daughter of S. H. Teush-Hecker, Esq. of the Grove, New Radnor.

At Charlewood, the Rev. Thomas Burningham, B.A. of Trinity College, to Mary Juliana, only daughter of the Rev. Stanier Porten, of Charlewood, Surrey.

At Ferry Fryston, Yorkshire, the Rev. Henry Linton, M.A. Fellow of Magdalen College, on the Lincolnshire Foundation, and Vicar of Diddington, Hunts, to Charlotte, eldest daughter of the Rev. William Richardson, Rector of Ferry Fryston.

The Rev. Samuel Blois Turner, Perpetual Curate of Linstead Parva, Suffolk, eldest son of Dr. Thomas Turner, of Curzon-street, London, to Mary, second daughter of the late Richard Day, Esq.

The Rev. J. C. Davie, of Great Torrington, Devon, to Anne Collard, eldest daughter of Henry Waldron, Esq. of Wellington.

At Crinow, Pembroke, the Rev. Gustavus Lodowick Hamilton, Vicar of Carew, Pembrokeshire, to Amelia, daughter of John O'Donnell, Esq.

At Maidstone, the Rev. William Thorpe, Vicar of Chattisham, to Harriet, daughter of the late William Browne, Esq. of Newark.

At Wethersfield, the Rev. John Hailstone, Vicar of Shudy Camps, Cambridge, to Jane Elizabeth, youngest daughter of the late John Lay, Esq., of Creping Hall, Essex.

At Saffron Walden, the Rev. Robert Henry King, eldest son of the Hon. and Rev. Richard Fitzgerald King, to Caroline, youngest daughter of Thomas Smith, Esq.

At Stiffkey, the Rev. J. Curteis, Rector of Shelton cum Hardwick, Norfolk, to Sarah Anne, sole surviving daughter of the late James G. Bloom, Esq. of Wells.

The Rev. Sir Henry Thompson, Bart. M.A. of Oriel College, Oxford, to Emily Frances Anne, youngest daughter of the late Ralph Leeke, Esq. of Langford Hall, in the county of Salop.

In Cornwall, the Rev. W. Biscoe, Rector of Donnington, in the county of Hereford, to the daughter of the late Captain Woolridge, R.N.

At Claydon, Bucks., the Rev. W. R. Fremantle, to Emily Caroline, daughter of the late Sir Harry Calvert, Bart., and sister to Sir H. Verney, Bart. M.P.

At Southampton, the Rev. S. F. Pemberton, B.A., of Sidney College, Cambridge, to Anne, second daughter of Timothy Cassin, Esq. of Bristol.

The Rev. Edward Hawkins, M.A. of Minsterworth, to Frances, daughter of Captain Twisden, R.N. of the Rock, Halcerton, Devon.

The Rev. George Beamish, to Dorothea, eldest daughter of Richard Baylie, Esq. of Ballyvorean.

At St. Mary's, Donnybrook, the Rev. William Butler Yeats, to Jane Grace, youngest daughter of the late W. Corbet, Esq. of Dublin.

The Rev. Benjamin Banning, M.A. of Trinity College, Incumbent of Croft, in the County of Lancaster, to Helen Maria, eldest daughter of Henry C. Lacy, Esq. of Kenyon House, in that county.

At Acklam, the Rev. Thomas Watkin Richards, M.A. of Queen's College, to Everal Catharine, only surviving daughter of the late Wm. Hustler, Esq., and sister of Thomas Hustler, Esq. of Acklam Hall, Yorkshire.

#### ERRATA.

At p. 658, line 18, for 'sensitivity,' read 'responsibility.'

At p. 535, lines 26 and 40, for 'Craves,' read 'Braves'

#### NOTICES TO CORRESPONDENTS.

We have received "S. F.'s" communication.

Our thanks are due to our friends at Reading and Salisbury.

We shall be happy in receiving for our forthcoming volume, any music remarkable for its beauty and simplicity, and suitable for parochial purposes.

CORRECTED

REPORT OF THE PROCEEDINGS

AT THE

PUBLIC MEETING

HELD

AT FREEMASONS' HALL, DECEMBER 3, 1835;

HIS GRACE

THE LORD ARCHBISHOP OF CANTERBURY

IN THE CHAIR ;

FOR THE RELIEF OF THE

DISTRESSES OF THE IRISH CLERGY.

---

LONDON:

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GENERAL FUND  
FOR THE  
RELIEF OF THE DISTRESS OF THE CLERGY  
IN IRELAND.

---

AT a numerous and highly respectable Public Meeting, held at  
Freemasons' Hall, December 3, 1835 ;

HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY  
IN THE CHAIR ;

the following Resolutions were passed by unanimous concurrence :—

1. That the continued and increasing distress of the Irish Clergy is such as to deserve the liveliest sympathy on the part of all the friends of the Established Church, and to require the most active exertions for their immediate and effectual relief.

2. That this Meeting learns with much satisfaction the benefits which have resulted from the Subscription instituted in 1833, under the auspices of the Lord Archbishop of Canterbury, and administered by the Committee appointed to distribute it, through the medium of the Lord Archbishop of Armagh, Primate of all Ireland.

3. That a new Subscription be forthwith entered on ; and that the money collected be from time to time transmitted, upon application, to the Lord Archbishop of Armagh, Primate of all Ireland, to be by him apportioned to the Bishops of the different dioceses, for distribution amongst their Clergy.

4. That a Committee be appointed for carrying into effect the objects of this Meeting, and that it do consist of the following persons :—

The BISHOPS of the Dioceses of England and Wales.  
 The VICE-CHANCELLOR of England.  
 The Right Hon. LORD FRANCIS EGERTON.  
 The Right Hon. LORD ASHLEY.  
 The Right Hon. LORD RADSTOCK.  
 The Right Hon. LORD BEXLEY.  
 The Right Hon. the LORD MAYOR, M.P.  
 The Right Hon. LORD CHIEF JUSTICE TINDAL.  
 The Right Hon. Sir JOHN NICHOL.  
 The Right Hon. H. GOULBURN, M.P.  
 Hon. Mr. Justice PARK.  
 Hon. CHARLES LAW, Recorder of London, M.P.  
 Sir ANDREW AGNEW, Bart. M.P.  
 Sir R. H. INGLIS, Bart. M.P.  
 Sir HARRY VERNEY, Bart. M.P.  
 T. G. BUCKNALL ESTCOURT, Esq. M.P.  
 Venerable ARCHDEACON POTT.  
 Venerable ARCHDEACON CAMBRIDGE.  
 DEAN OF CHICHESTER.  
 Rev. WM. DEALTRY, D.D., Chancellor of Winchester.  
 Rev. HUGH J. ROSE.  
 Rev. H. H. NORRIS.  
 Rev. J. W. CUNNINGHAM.  
 Rev. JOHN LONSDALE.  
 WILLIAM COTTON, Esq.  
 WILLIAM ALEXANDER MACKINNON, Esq. M.P.  
 J. H. MARKLAND, Esq.  
 JOSHUA WATSON, Esq.  
 JOSEPH WILSON, Esq.

That HENRY SYKES THORNTON, Esq., be requested to continue to act as *Treasurer* ; and the Rev. WM. HALE HALE, M.A., and the Rev. SAMUEL CHARLES WILKS, M.A., as *Secretaries*.

5. That this Meeting expresses its warmest and most respectful thanks to His Grace the LORD ARCHBISHOP OF CANTERBURY, for his kindness in taking the chair on this occasion, and for his patronage and personal exertions in the management of the fund for the relief of the Irish Clergy.

The Most Reverend His Grace the LORD ARCHBISHOP of CANTERBURY having taken the chair, addressed the Meeting:

It is now three years since an appeal was first made to the public on behalf of our brethren, the Irish Clergy; a body of men of whose merits too much cannot be said, and who have long been suffering the severest distress. The liberality of the public on that occasion was great; a very large collection was made, and transmitted to the Archbishop of Armagh, and through him to the several Bishops, for distribution in their respective dioceses; and it is but justice to say, that the utmost care has been exerted in the proper application of the money. If there is any thing of which I should be inclined to complain, it would be an excess of economy. In fact, it is only in cases of actual necessity that relief has been given. But I have the satisfaction of learning, by reports from various quarters, that an infinity of good has been effected. Those funds are now exhausted; and as the distresses of the Clergy have rather increased than diminished, and as there is no immediate prospect of relief, the approaching season of winter gives reason to apprehend, that, without further assistance, they will be reduced to the greatest extremity.

I have seen several authentic documents with respect to the actual state of distress. In the Northern counties it is comparatively small. The Clergy, even there, have indeed been in general deprived of the comforts suitable to their stations; and of their means, in many instances, of giving a proper education to their children, and contributing to the maintenance of charities. They have been obliged to abridge many expenses which were incurred for the public benefit, and which they have given up with greater reluctance than their own private comforts.

In the West and South the distress has been much greater: incumbents in affluent circumstances have been reduced to absolute indigence; deprived almost of the necessaries of life, and only preserved from starving by the bounty of the British public. In those cases the distress has in no degree diminished. The particulars I will not detail; they will be exhibited to you at length by the Bishop of London. It is enough for me to assure you that the accounts that will be presented to you are entirely authentic; they are such as may be depended upon; they come from persons disposed rather to understate than exaggerate the existing evils.

I cannot, however, refrain from saying a word with respect to the character of the persons whom it is our object to relieve. I was a member of a Committee of the House of Lords, four years ago, in which witnesses of different religions, and of every variety of political feeling, were examined; and it was with great satisfaction I heard their concurrent testimony to the general conduct of the Irish Clergy; to their moderation in enacting their dues; to the kindness which they universally shewed to all their parishioners; to the respect in which they were held, even by those who did not profit by their professional assistance: and I can say with truth, that the

result of the examination exhibited a body of Clergy most attentive to their spiritual duties; expending, in many instances, affluent incomes in relieving the necessities of the large population around them, without any regard to religious distinctions. Such was their character while they were in prosperity; and had they not been Ministers of the Gospel—had they been merely private gentlemen living in the midst of the country, dispensing their bounties to the poor, keeping the peace among all their neighbours, and endeavouring to do all the good in their power—I should have said, that to reduce the means of such a body of men was a real misfortune to Ireland. But when I regard them as Ministers of the Gospel, professing the pure Protestant faith, and at the same time exhibiting to the professors of a different religion an example of truly Christian charity—I cannot but consider the oppression to which they have been subjected as one of the greatest calamities that could have befallen that country.

But now we are presented with a different picture. We behold them deprived of their property—assailed in their persons—and some of them cruelly murdered. Their conduct under these circumstances has given them additional claims upon our approbation and respect. Wherever it was possible, they have remained at their posts, in the efficient performance of their religious duties, though often with very inadequate means of subsistence, and with great risk to their personal safety. It must also be observed, to their praise, that they have borne their afflictions in silence; for up to this very time there has been hardly such a thing known as an application from an individual clergyman for private charity. They have dismissed their establishments—they have laid aside every thing that was not actually necessary—and have submitted to wrongs and privations, with a patience I believe unexampled by any body of sufferers. Such was their conduct before their distress, and such has been their conduct since—consistent in every part with their duties as Christian Ministers, and with the character which the professors of the pure religion of Christ ought always to maintain.

In this country, on all occasions of urgent distress, we have been in the habit of laying aside all religious or political prejudices; we have looked to nothing but the wants of the sufferers, and have asked no further questions. I am old enough to remember the time when the French Clergy were driven by cruel persecution from their country. We knew that they were ministers of a church that had always been opposed to the profession of Protestantism; that the conduct of that church had not at all times been regulated by the principles of Christian charity; and that its creed was altogether corrupt; but we did not let that interfere with our feelings in their hour of distress. Abundant contributions were raised; a hospitable home was afforded to the sufferers at the public expense; and the liberality of individuals was exerted in their favour, without regard to any other consideration than that they were our fellow-creatures, and that they were ministers of the Gospel of Christ.

On a later occasion, still fresh in our memory, when the people of Ireland were suffering from the visitation of famine, the eagerness of the public to relieve their distresses was still more remarkable. We did not inquire whether those funds were applied to support Roman Catholics or Protestants: we knew perfectly well the greatest part would be bestowed upon the Roman Catholic population, and so it was; but such considerations had no effect on our feelings.

It is my earnest desire that on the present occasion we should pursue the same course, and allow no political feeling to mix itself up with our sympathy for the afflictions of our brethren. At the same time I must say, that, as a Protestant, and a Protestant deeply responsible, I cannot but regard the Clergy of Ireland as men who are suffering on account of the faith which they profess. It is natural that this consideration should have great weight on our minds, and operate as a stimulant to our liberality.

"Let us do good unto all men," as the Apostle enjoins, "and especially to them that are of the household of faith;" and certainly we may be indulged in such partiality for ministers of our National Establishment, who have done honour to their profession by their piety, and have exemplified the power of our pure Protestant faith in the patient endurance of affliction. Surely these circumstances may be taken into account, when we consider the case of our brethren in Ireland; and no man, be he ever so hostile to our Church, has reason to take offence because these motives produce their natural effect upon our minds. Indeed, I think it right to avow them; it would not be doing justice to our feelings if we did not bring them distinctly forward. At the same time I wish it to be understood, that the whole of the collection will be, exclusively, applied to the relief of distress; and that no part of these contributions will be appropriated for any other purpose.

Before I sit down, I have a communication to make, which, I am sure, will be received with delight, and will increase those sentiments of respect and affection which, in common with every loyal subject, we all entertain for the Illustrious Donors, who fill the highest station in the country. I have this morning received a letter, which, with your permission, I will read. It is from Sir Henry Wheatley, Treasurer to his Majesty:—

"My Lord" [it is addressed to me], "I have this morning been honoured with the King's commands to send your Grace 500*l.*, as a donation from his Majesty towards the relief of the distressed Clergy in Ireland. I beg leave to inclose a draft for the sum. I have the honour to remain," &c. &c.

"P.S. Since writing the above I have received a letter from the Queen, desiring me to send your Grace 100*l.* towards the fund for relieving the Clergy in Ireland. I therefore enclose a second draft for 100*l.* at the same time."

You will receive this communication with the gratitude due to this gracious act of their Majesties, and you will feel it the more strongly when I state that their bounty was altogether unsolicited. If any thing could add to the value of these munificent donations, it is that circumstance.

[His Grace then proceeded to state the amount of subscrip-

tions of which he had that day received information, from the Chapter of Canterbury, the Earl of Ripon, and the Lord Mayor; and concluded with expressing the peculiar satisfaction he felt at the zeal which had been evinced by the University of Oxford in the cause of the Protestant Church and the Irish Clergy.]

The following addresses were delivered in moving and seconding the above Resolutions:—

THE RIGHT HON. AND RIGHT REV. THE LORD BISHOP OF LONDON.

My Lord Archbishop and Gentlemen, it is with melancholy satisfaction that I rise to discharge the duty confided to me, of moving the first Resolution. It is to the following effect: "That the continued and increasing distress of the Irish Clergy is such as to deserve the liveliest sympathy on the part of all the friends of the Established Church, and to require the most active exertions for their immediate and effectual relief."

It is not my intention, my Lord Archbishop, to trouble your Grace and the Meeting at any great length; although it will be necessary for me to submit to you some details, and statements, corroborative of what your Grace has stated in your opening address.

I hold, my Lord, that this Meeting is not called to excite the Christian sympathy of the British public: it is rather in consequence of that sympathy, and of a liberality, which has evinced itself in a manner and to an extent so worthy of the Christian religion. It is rather, I say, as a consequence of that sympathy, than as the means of exciting it, that this Meeting has been called. That sympathy has glowed in the bosoms of the Christian public in this country, for a period commensurate with their knowledge of the distress of the Irish Clergy; and it is rather to give the public an opportunity of again coming forward, and evincing a second time, and in a stronger manner, its compassion for the suffering Clergy of Ireland, than to awaken an increased degree of feeling on their behalf, that I now rise to move this Resolution. And why is it, I may be permitted to ask, that so truly Christian a sympathy does actually exist among the people of this country—which, I make bold to say, is to be found not only among the highest and the more educated classes, but among the people at large—on behalf of the suffering Irish Clergy? Is that sympathy, my Lord and Gentlemen, excited simply because we see a meritorious body of men involved in deep distress? Is it from that feeling of Christian charity which must animate the breast of every true disciple of Him who went about doing good, when he sees, not only zealous professors, but ministers of His Gospel, suffering under distresses sufficient to bow down the strongest spirit? Is it merely that inborn principle of our nature, which induces us, on the first exhibition of misery, to hold out a friendly hand to rescue the sufferer? No; it is because the Christian public are deeply sensible of the fact, that the Irish clergy are suffering in the cause of Truth.

I intend, my Lord Archbishop, strictly to confine myself within the limits which your Grace has so prudently and properly prescribed for



this discussion. I do not mean to make the most distant allusion to the unhappy state of political feeling which prevails in Ireland. But your Grace has permitted me to come forward—and I could not have abstained, even if you had not—to declare that the heart of the British public bleeds for the Irish Clergy, because it sees Protestantism itself suffering with them. It is not simply a question, whether you will come forward and evince a Christian compassion for the sufferings and calamities of a well-educated body of men, restricted by the rules of their profession, and the habits of society, from having recourse to those means of relieving their distresses which all other classes of society can have recourse to: it is not merely because you are aware of the fact, that sufferings by one class may be borne with comparative indifference, which are far more acutely felt by another description of men, who from their habits and modes of life are less prepared to encounter them: but it is because you feel the absolute necessity of coming forward, and exhibiting your determination, as far as in you lies, under the blessing of that Providence which watches over and will protect His own Church, to uphold the Protestant Religion in these realms; to do your part, and contribute your assistance, according to the means with which Providence has blessed you, to prevent Protestantism from being starved out of Ireland. For that, Gentlemen, is really the question at issue; that is palpably the policy of those who have withheld their just dues from the Clergy of the Protestant Church. I say, Gentlemen, that is clearly their policy; and I have a right to say so, because they have themselves avowed it. They have avowed it, not through any unauthorized organs, but through the most accredited channels; and it is from day to day declared, by those who have a right to speak on behalf of large bodies of people in Ireland, that it is their determination to drive Protestantism out of one of its—strong-holds, I was going to say, but the expression seems to be now scarcely applicable;—and yet I will call it a strong-hold; for every branch of the catholic church, which holds the pure faith of the Gospel, and dispenses it through an Evangelical Ministry, is a strong-hold of the truth; and such is the Church in Ireland: and therefore, as far as we can prevent it, under Divine Providence, Protestantism shall not be driven out of Ireland by a system of blockade and starvation.

We should not discharge our duty to that branch of Christ's catholic church of which we are members, if we did not fearlessly avow this principle. Further than that I will not go. I will not trench upon the line, beyond which all is calculated to excite feelings which on the present occasion it is our duty, as well as the interest of those whose cause we advocate, to banish altogether.

Nearly three years ago, in consequence of the reports which had reached this country of the privations to which the Irish Clergy were subjected, a meeting was held—not a public meeting, but of persons who felt an interest in the cause of that meritorious body of men—to devise means for providing some effectual relief. A subscription was set on foot, under the auspices of his Grace the Archbishop of Canterbury, which, during the period that has elapsed between that time and the present, has amounted to somewhat more than 50,000*l*.

It was then determined, with the unanimous approbation of all who were consulted upon the subject, that the sums received should be remitted, in the first instance, to his Grace the Primate of all Ireland, to be by him apportioned to the Bishops of Ireland, for distribution among their Clergy. We thought we should by those means most effectually promote the cause we had in hand, and spare the feelings of a body of generous and noble-minded men. We felt that we should not fulfil all the conditions of Christian charity, if we entered into, or brought before the public, the private circumstances of each individual Clergyman. We referred them, therefore, to their proper guardians and friends, the Bishops of their respective dioceses.

The whole of that sum, with the exception of a small part necessary for defraying current expenses, has been remitted to the Archbishop of Armagh; and the remittances have been made from time to time, as his Grace saw fit to call for them. An account of that subscription will be prepared and put forth at the proper time; and a statement of the mode in which those sums have been disposed of. It is proper also to say, that we have received the strongest expressions of gratitude from the Clergy of Ireland, with assurances that in no other way could those funds have been made so available to the distress which they were intended to relieve. That distress, great as it was, must now have assumed a much more formidable character. Whatever evils then existed, now exist in an aggravated state. At that time large arrears were due to the Clergy; and since that time they have received little or nothing of what has become due for the last two years. I advert to this, because I know it has been said by some individuals that the Clergy of the Established Church in Ireland enjoy large incomes. It is true, that nominally some of them have large incomes; but some years—three years at the least—have elapsed, during which they have scarcely received any portion of those incomes; and to men who have been in the habit of expending, in the support and education of their families, and in different works of charity, the whole, or nearly the whole, of their incomes, when their entire receipts are swept away, it matters not whether their nominal incomes be great or small. It is immaterial, as far as distress is concerned, whether a man possesses a nominal income of 50*l.* or 500*l.*, except that the habits, which one of them has formed, are different from those which belong to the other, possessing more limited means; and therefore his distress is the greater.

It is not merely the Incumbents of Irish Benefices who are the sufferers. What is to become of their Curates? It is my duty to state generally, and I cannot state a fact more honourable to the Irish beneficed Clergy than this, that they have forborne, whenever it was possible, from dismissing their Curates, or diminishing their salaries; that they have suffered great privations themselves, rather than lessen the scanty income of their assistants. But the case has come to this: it is impossible to pay the stipends of their Curates, unless at the risk of starving themselves and their families. I will read to you presently one instance out of many, that will put this in a striking point of view.

Now, what is the kind of evils to which they have been subjected? Prevented as they are—and I hope you will keep this fixed in your

memory—prevented from resorting to any other mode of obtaining a subsistence, they have, in the first place, been obliged to send away, wherever it was possible, their wives and families, to be maintained by their friends. I have before me the case of a Clergyman, holding a nominally good living, who sent away his wife and five children (having friends, happily, who would take care of them), living apart from them for two years, and reducing himself to the smallest possible allowance which was sufficient to keep body and soul together. But this cannot last—all have not friends; and the benevolence of friends cannot always thus be relied upon. There are other cases, where children have been taken from school, and have been compelled to work as common labourers. I have before me the case of a Clergyman, in the receipt of a small income, who has not been enabled for two years to provide shoes for his children; and there are cases where Clergymen and their families have been reduced to subsist on what is the usual food of the lowest orders in Ireland: and these are cases not here and there, but prevailing to a great extent in the South of Ireland, and not altogether unknown in the North.

Gentlemen, it is the custom of these times, and I do not find fault with it, to call for facts, when the sympathies of the public are appealed to. Allow me to read to you one or two letters, that I may not be charged with highly colouring the picture I have laid before you. This is a letter from a Dignitary of the Church of Ireland: it does honour to *his* feelings, while it is calculated to harrow up *ours*. It is addressed to the Primate of all Ireland, in a reply to an inquiry made by his Grace as to the extent of distress in a certain province. He says:

“My Lord Archbishop,—On transmitting to your Grace some account of the present condition of the Clergy in the above-named dioceses, I am aware that I can add little variety to the sad features already laid before our sympathising friends; nor can I hope to do more, within any moderate compass, than notice in general terms the state of privation, mental anxiety, and in many cases extreme destitution, to which the Incumbents, in number from 110 to 120, have long been, and still are, subjected, through the violent and systematic opposition which has been given to the collection of their income. Of course the particulars vary in various instances; some having met with more vexation than others—being placed in more unfavourable circumstances as to the class of persons from whom their clerical income was to be derived; being burthened with larger families; visited with more sickness; enfeebled by age; and destitute either of private means, or of friends able to afford them means of supporting themselves and children; the extreme value of which aid many of us have been made to feel, and be thankful for, during the last three or four years. But even this, which has prevented some of us from suffering those extremes of misery which have fallen upon too many of our Brethren—this aid (which has long distressed the feelings of those who were compelled to accept it, while they were conscious that they possessed the means of independent support, provided that the Laws could be vindicated) has by length of time grown less.”

—Permit me to interrupt the reading of this letter, and to advert to a circumstance, which I intended to allude to before, but forgot, which is this—that the Irish Clergy themselves do not come before you in the character of solicitors for relief. It is a striking feature in the administration of the funds with which we have been entrusted, that we have experienced more difficulty in prevailing upon those who were suffering

distress to accept assistance at our hands, than we have had to obtain the means of supplying them. In short, the generosity of the Christian public has out-run the willingness of those in deep distress to avail themselves of it. I intended, also, to have said, that the Irish Clergy could not possibly have continued, so long as they have, to live even upon their reduced incomes, had they not in very many cases been in possession of small independant resources of their own.

"Credit," continues the writer of this letter, "has become exhausted, while the pressure still continues, and sometimes with additional force; so that at this moment these dioceses present numerous pictures of Clergymen, exemplary in the discharge of every duty, entitled to competent, and even ample, revenues, not only cast down from their station in society, and deprived of the means of relieving the poor around them, but even straitened for the daily support of themselves and families, in the articles of food and clothing. In addition to these present privations, distress has driven many to cut off the sources of future support, by suffering insurances on their lives to drop, through inability to pay the annual premium."

I am happy in being able to state that this evil has been in many cases prevented, through the advance of money for the payment of the premiums on insurances on lives; but there are many cases where it has failed of accomplishing the object.

"Children of every age have been withdrawn from the course of education which was to fit them for their several stations and pursuits in life; and the conviction, how frequently an interruption of this kind proves fatal to the fairest prospects, has added much bitterness to the cup of the already afflicted parents. My Lord, I feel unwilling to go much into details of particular suffering; nor, in fact, is it in my power, or in that of any other individual, to give a faithful and full picture; there is, even at this moment, so sensitive a feeling on the point, so shrinking a delicacy, so strong a reluctance to own the extent of privations actually submitted to."

Here are men who have been accustomed to move in the higher circles of society, and to dispense blessing around them; and can we wonder at a delicacy that shrinks even from the touch of charity? He says:

"There is so shrinking a delicacy, so strong a reluctance to own the extent of privations actually submitted to, that although our good friends and the public have been made acquainted with numerous striking instances, I am fully persuaded that the whole truth is not, and will not be ever, known. Men of every station, and rank, and age, are suffering, are wasting away with anxiety and trouble; yet they do not repine, nor complain; their greatest solicitude seems to be, to keep their misery secret. I myself know two Dignitaries nominally possessing ample revenues, but really reduced to the greatest distress. I know two brothers of Noblemen, one of whom has his Benefice at this moment under sequestration for debt, and the other, at an advanced age, has given up, one by one, almost every comfort of life, and has the sorrow of beholding his children's progress and prospects interrupted. I know a Rector, whose only cow, affording to his large family their chief support, was lately put into pound by the Collector of County Rates, and detained there a considerable time, until released; though at the same time that Collector owed him more than the amount of his debt; but as it was for Tithes, he would not allow him one farthing of it! I know another, who has recently been sued for a debt, due for a high rent, by a gentleman, who at the very time owed him more than three times the amount for tithes, but refused to pay him one shilling! I know another instance precisely similar.

"Two days ago a gentleman wrote thus to me: 'I beg gratefully to acknow-

ledge the very seasonable and much wanted assistance (*i. e.* received through his Grace the Primate). I have been thirty-three years a humble Minister in God's Church; constantly resident: I have been obliged to sell my furniture and stock, to pay debts, and obtain a temporary supply of the necessaries of life; reserving merely that portion required for a bed-room and sitting-room. I have been obliged to permit my wife, who became so alarmed at the state of the country and threatening dangers, that she was losing her health, to leave Ireland. I have found it necessary to send out six of my seven children, one being too young, as Tutors and Governesses, *thankful to find board and lodging for them*. I have been necessitated to take my son's name off the College books, being unable to pay his bills. I am burthened with debt, and unable to pay my creditors; debt incurred for the necessaries of life, and due before total inability to pay became apparent. When called from home, or to visit, or to catechize in my parish, I feel it quite necessary for my personal safety to carry arms. My glebe-house is closed up, as if in a state of siege. At night it is necessary to have bolts, bars, and bullet-proof planks to the windows and doors! here is discomfort and suffering! I may write, that I have suffered the loss of all things. My life, through the sparing mercy of God, remains; though that life has been several times threatened, and previously to our last persecutions was attempted to be taken; a bullet having been fired at me on my glebe land. My difficulties have been a good deal increased by great exertion made to prepare my children for active useful life, educating them so that they might earn their bread, and serve their fellow-creatures.

"It is obvious to remark, that a large and meritorious body, the Curates of our Church, are involved more or less in the general distress: for Rectors, circumstanced as the one above referred to, cannot possibly find means to defray their lawful and deserved salaries. To our warm-hearted and generous friends in England, who have so liberally and wisely confided to your Grace's judgment the distribution of their large collection for us, we owe a deep and lasting gratitude. May Providence continue its watchful care, enabling us still to attend to our duties, and in good time bring us safe through the present gloomy scene, which doubtless is all this time working for our real good."

Gentlemen, I trust—nay, I am sure—that you are all disposed to say Amen to that prayer! I trust that this trial *is* working for their good. I trust it is working for *our* good; and it *will* work for our good, and it *will* work for the good of religion, if it excites, not merely a present feeling of Christian sympathy in the sufferings and distresses of a large body of our brethren, but if it should turn your attention, and the attention of all those whose minds are brought to consider the real claims of the suffering Clergy, to the merits of the religion which that Clergy are commissioned to teach. It will work for our good, if it teach us, as I do think it is already teaching us, to look more closely to the grounds of the faith we profess; and to understand why we are Protestants; and to see good reasons for declaring that we will never relinquish the religion handed down to us by the Reformers of our Church.

Gentlemen, an expression, in the letter I have just read to you, alludes to the necessity under which one Clergyman was, of withdrawing his son from college. His Grace the Archbishop, who presides at our Meeting this day, has put into my hands a letter from the Provost of Trinity College, Dublin, which has an important bearing upon this part of the subject; a part by no means to be overlooked, while we are considering the calamities inflicted upon the Protestant Clergy of Ireland. That infliction has had the effect, not merely of

cutting off their present means of subsistence and usefulness ; not merely that of depriving the population of the country of the services of the most valuable and conscientious class of the resident gentry, but it has had, to a certain extent, the effect of cutting off the future supplies of Ministers for the Church in that country. It prevents the Clergy from bringing up their children to walk in the steps of their fathers, and of devoting them to the service of the Protestant Church. The Provost says, in a letter dated November 26, 1835.

"As the sons of the Clergy have always constituted a large portion of our students, it was to be expected that any considerable depression in the condition of that class must have the effect of diminishing the numbers seeking admission into Trinity College, by depriving the parents of the means of giving their sons the benefit of a liberal education, and of the prospect of its leading to a remunerating profession. Many of those, who have hitherto looked to the Church as such, are now casting about for some other more profitable occupation, as your Grace will perceive by the multitudes of eager candidates who of late have offered themselves for every little agency which becomes vacant under any of the Public Boards. Such is the only account I can give of the fact, that the number of admissions have within these two years greatly decreased." "The actual result is, that the entrances for the Junior Freshmen Class, to the 20th of November, in 1833, 1834, and 1835, are as follows : In 1833, the total was 350; in 1834, 304; in 1835, 253 ;"—

—Which is a result completely different from that which you would have expected to take place, and which would have taken place, looking at the rapidly increasing population of the country, had the majesty of the Laws been vindicated, and the property of the Clergy been protected.

Gentlemen, I feel that I trespass upon your attention—I do not say, at greater length than the importance of the subject demands, but at greater length than the time of day or your patience may perhaps warrant. But I must take the liberty of reading a few sentences from a letter of the Archbishop of Tuam, which, I am happy to say, expresses in the warmest terms his own gratitude, and that of his Clergy, for the aid afforded to them by the London Committee ; and his complete approbation of the judicious manner in which the funds have been administered. He says :

"The tithe property of the Clergy is in most part withheld from them, and their wants can easily be conceived ; and I cannot but remind your Grace of their great patience and forbearance under their painful privations. Where *all* are great sufferers, it is not easy to make a selection of cases standing in need of relief : but I have a Clergyman so reduced, that his son has been obliged to plant his potatoes, the almost exclusive and invariable food of his family—a family of eleven in number. Another Clergyman informs me, that he cannot well describe the sufferings of his family—a wife and five children. For the last two years, on account of his tithe property being withheld, he has not had more than two quarters of mutton used in his house during that time ; and the only food for his family has been occasionally bacon, herrings, and such like. The rain penetrates several parts of his house, and he cannot procure straw to thatch it ; his children could not attend church regularly the whole of last winter, for want of shoes. Much more does this Gentleman say, but it is needless to trouble your Grace further upon his case. I have many unpaid Curates (of course in great want), from total inability in their Rectors to pay them ; and many others have received notice from their employers that they must not look to them for remuneration for the future, for they have neither



private nor professional means with which to pay them. I have Clergymen who have insured their lives, in order to create a provision for their families—in the payment of the annual premium, except for very extraordinary efforts of friends, they must have failed. In short, I scarcely know a Clergyman in my four dioceses that is not reduced to much distress—no doubt comparatively some are less so than others.”

Gentlemen, his Grace the President was pleased to state one circumstance, which has some bearing upon the liberality of the public. His Grace said, that the object of the subscription, now about to be set on foot, was, simply and exclusively to relieve the severe personal distresses of the individual Clergy of Ireland, and not to be expended in any other way. I think it right to state, with respect to the 50,000*l.* already remitted to Ireland, that not one farthing of it has been applied towards defraying the law expenses of the Clergy. I am one of those who think that you could not perhaps more effectually assist the Clergy in Ireland, than by contributing something towards enabling them to assert their just rights and recover their property; but I am also one of those who think that it would not be proper, nor expedient, to mix up such a question with the claims we have to urge upon your liberality, on behalf of the Irish Clergy, on such an occasion as the present. I think—considering the different views and feelings of many who will, I am persuaded, whatever the difference of feeling upon other subjects may be, come forward to aid the cause of Christian charity—I think it would not be wise in us to forbear from giving a pledge that no part of the money now to be contributed will be so applied, as no part of that already contributed has been so applied.

Gentlemen, it is clear, from the manner in which you have been pleased to receive the observations which I have addressed to you, that I need touch no further upon topics calculated to awaken the best sympathies of your hearts. You are alive to the real state of the case; and I have no doubt that the exertions you will use will be correspondent to those feelings.

It is indeed, upon clear, and acknowledged principles, the duty of us, the Clergy of the Established Church, on such an occasion to stand forward, and be the first to stretch out the hand of brotherly aid towards our suffering brethren in that part of the Established Church; but I perceive, from the nature and character of the Meeting this day, that a large portion of the Laity also feel it to be their duty not to be backward upon such an occasion; but to evince to the world that they feel it to be a cause involving the interests of the Established Church, and, in that Church, the interests of Religion itself; and that they themselves have as deep and as near a concern in the question as any one of the Ministers of the Church. The Church, Gentlemen, is established for the good of all; and all who value the real good of their country, and their own, will be forward in manifesting the attachment which they feel, and the gratitude which they owe to that Church, which has been their instructor in childhood, their guide in maturer years, and which, I trust, will minister to them consolation at the last moments of their earthly career.

I conclude by most earnestly claiming your exertions on behalf of

that body of men, whose merits I have so faintly touched upon, and to whom, if I were gifted with much greater power of eloquence than I possess, I could never do justice. Suffice it to say—or perhaps I need say nothing more, after the feeling manner in which his Grace has alluded to the conduct of the Clergy of the Established Church in Ireland: even now, under all their privations and distresses, a most active and most laborious, most liberal, most judicious, and most highly esteemed body of resident proprietors in that country; most highly esteemed also as a body of Christian Ministers, if the feelings of the people at large in that country were permitted to have free scope. Yes, Gentlemen, if the weight that now presses upon its energies and sympathies were removed, the great body of the population would, I am persuaded, come forward and testify, almost with one consent, their gratitude towards a body of men whom they are now compelled to persecute and slander—a body of Christian Ministers, who, during the hours of their prosperity, were foremost in every work of love; the most active visitors of the poor in the deepest recesses of the most remote districts of Ireland, where there was no eye to watch their acts of charity, no praise to recompense them, but His eye, who watches all the exertions of his Ministers and servants, and that approving conscience which anticipates the sentence that shall go forth at the great day of judgment. It is for those, who have heretofore stood forward in every work of love and charity with a liberality equal to their means, nay, beyond their means—it is for those I appeal to your benevolence; and I know I shall not appeal in vain. In answering that appeal you will not only relieve a meritorious body of men, but will advance the great interests of the Gospel itself, and promote the cause of Eternal Truth. There are many in this country, and in that country to which my remarks refer, who will be encouraged by your noble and generous sympathy to persevere in the line of their duty; and under all difficulties and privations to go on in the right way; to look for present encouragement to their Christian friends in this world, and for their final reward to Him who, they know, may perhaps be trying his Church for a time in the purifying furnace of affliction, but who will ultimately vindicate his Gospel, and not allow any part of the catholic church to fail for want of that support, without which no church can stand.

In conclusion, allow me to use the words of an Apostle, employed upon a somewhat similar occasion, not to awaken, but to encourage and approve of the liberality, which one branch of the Christian Church had displayed towards another which stood in need of it: “By the experiment of this ministration they will glorify God for your professed subjection unto the Gospel of Christ.”

I will now move the first Resolution, “That the continued and increasing distress of the Irish Clergy is such as to deserve the liveliest sympathy on the part of all the friends of the Established Church, and to require the most active exertions for their immediate and effectual relief.”

## THE RIGHT HONOURABLE LORD RADSTOCK.

My Lord Archbishop—There are many distinguished characters who are prevented being present on this occasion, but who participate in the sympathy felt by this assembly. In their absence I am requested to second the Resolution that has been moved by the Lord Bishop of London. After the elaborate statement and the very pathetic appeal made by his Grace the Archbishop to this assembly, followed up by a no less elaborate and detailed statement by the Bishop of London, and the powerful appeal he also has made to their feelings, I shall refrain from further details; but, as the first lay member of the Church of England who has had the honour of presenting himself to your notice, notwithstanding the remark of the Lord Bishop of London that it is unnecessary to excite your sympathy, I may yet be permitted to express my own individually, as well as that of all lay members of the Church who are present. I need not, I am sure, venture to offer one word of consolation to our afflicted brethren, beyond that which they must derive from that source of all consolation, the holy word of God. We have been told, by one who was equally a sufferer with them, that though "chastening for the present seemeth not joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." Now surely they have been exercised, as we have abundant proof—for their profit, I trust, and for ours also. We must therefore feel a debt of gratitude to them, though we have but feeble means of expressing it. While I hope I may not be considered as infringing the rule laid down by his Grace, that we should abstain from any political allusions, I cannot help simply remarking, that within this month, for one individual, a sum of no less than 20,000*l.* was raised in one day, for one particular purpose. I need not say what that purpose was, but it doubtless has contributed to the calamity of which we are complaining. I do trust that our efforts this day will bear no unfavourable comparison with those alluded to; and that we may in some degree heal the wounds of those who have stood forward in the breach which has been made.

My Lord Archbishop, I will not detain this Meeting with any further remarks, but I will venture to make one cheering allusion. When we first came into this room an universal gloom seemed to spread over us, and my Honourable Friend, the Member for the University of Oxford, said we could not see our neighbours' faces: since that the sun has shone around us most brilliantly, and I trust we may consider that as a prelude to a brighter prospect for the Church. The Church has had its dark and winter seasons, but a kind Providence has over-ruled the severity of those seasons, in order to conduce to a fertile spring; and I trust in this instance we shall be enabled to say it has conduced to an abundant and fruitful summer.

SIR ROBERT HARRY INGLIS, BART., M.P.

The Resolution which I have been requested to submit to your Grace and to this Meeting, refers to the management of the fund already upon a former occasion collected in aid of that object, in furtherance of which we are here this day assembled. It is to obtain

the sanction of your Grace and of this Meeting to the principle involved in the management ; and it is further to obtain from your Grace and this Meeting a sanction and direction, that those who may be entrusted to administer the funds this day to be collected do act upon the same principle. This assembly, therefore, has a right to expect that the system of management previously adopted shall be distinctly explained to them.

The Right Reverend the Lord Bishop of London has in a great measure anticipated what I might have said upon this subject. Still, in justification of the motion which I shall specifically submit to you, I will trespass upon your time with a short statement of the grounds upon which I submit it to you.

The principle has been, that the funds collected should be transmitted to the Lord Primate of All Ireland, to be by him transmitted to the several Bishops, for the relief of the suffering Clergy of their dioceses. It was sufficiently obvious that no Committee of English gentlemen sitting in London could ascertain the peculiar wants of the sufferers, even in the nearest portions of the sister kingdom. It was still more impossible that they could accurately apportion the relief to the extent of the existing suffering ; and therefore, with a view to a just economy of the resources which were entrusted to us, as well as with a view to a higher object, to which I shall immediately advert, the Committee at London-House considered it essential that they should solicit, in the first instance, the assistance of his Grace the Primate of All Ireland with reference to the distribution of the funds. I believe I speak in the hearing of many who personally will support the assertion (I am certain I speak in the hearing of many who will cordially assent to it from general knowledge), that at no period of the history of the Church of England did an individual ever fill the metropolitan throne with more purity of heart, or with more liberality of hand, than the Prelate to whom I refer ; and never at any time was public confidence more justly bestowed, and more justly met, than the confidence bestowed by the London Committee was met by the Lord Primate of All Ireland.

But I should very imperfectly discharge the duty which I have now undertaken, if I stopped here, and did not state that we had an ulterior object, to which I am quite sure that this assembly will do justice. It was our object not merely to relieve the distresses, but to respect the feelings of those whose distresses we did relieve. It was not only impossible for us accurately to investigate the distress, or to apportion the relief which each case might require, but we could not even make the attempt without giving publicity to the cases which we were relieving, and without advertising ourselves as the givers and the Christian sufferers as the receivers : and we could not forget, that those whom it was our privilege to be permitted to relieve were men as well born, and as well educated, and in every sense as completely gentlemen, as those whom God had permitted to aid their present sufferings. And I shall not appeal to a body of English gentlemen in vain, that they will instruct us, or those who may be deputed to carry their benevolence into Ireland, to act upon the same principle. We have carried this principle to the extremest verge : but I will as confidently state that there is no one of the Committee, and I hope there is no one in this

assembly, who will think that we have carried it further than we ought. Seven Prelates of the Church in Ireland attended a meeting at the house of the Bishop of London in the month of June last; they came with bundles of papers stating the distresses of their Clergy in Ireland; and we not only did not ask for the names, but we would not hear them. We felt morally certain that distress existed; that that distress had been justly relieved; and we would not offend the delicacy of those under temporary suffering, by desiring to know who they were. While I believe that in no instance has that bounty been misapplied, I am equally prepared to admit that the distress must vary in different parts of Ireland: but the mere fact of the retention (in the hands of those who were bound to pay) of such an enormous proportion of the tithe due, as we have almost legal evidence has been the case, must produce immense and increasing distress. The bitterest enemy of the Established Church in Ireland has not attributed that distress to the fault of the Ministers of the Church. The distress itself, then, being undoubted, and the fault not being in those who suffer, our duty is clear—that we at any rate should hasten to relieve it.

Following the example of my Noble Friend who last addressed you, and the example of my Right Reverend Friend, in obeying the commands of his Grace that we should not touch upon politics, between this Administration and that Administration I will not institute the slightest comparison; I will say nothing which can in any degree affect a political opinion: but I say this, in the words indeed of the Bishop who last addressed you, that the majesty of the laws must be vindicated.

If I could believe that there was one individual in this assembly prepared to sacrifice the Church *in* Ireland—for let it be remembered there is no Church of Ireland; the Church is one and indivisible on both sides of the Channel—if I could believe that there was one individual in this assembly, who was prepared to sacrifice the Church in Ireland as a peace-offering to any incarnation of evil, I would say this: Pause; refrain, for your own sakes; for if you sacrifice tithe, you sacrifice rent, you sacrifice taxes; you encourage the man who has successfully withheld the right which the Law has given to me, to take from you the rights given to you: and whether the resistance be active or passive, from the moment when the Law, as such, withholds redress in respect to one injury, the Law has given its sanction to every species of wrong.

But whatever may be said upon this subject, this at least is clear—the suffering exists, and we ought to relieve it. I will not, after the details so feelingly given by the Lord Bishop of London, enter into many other details; but, by the kindness of one of the Prelates of Ireland, I have been favoured with some cases; with one of which, with your Grace's permission, I will trouble the Meeting, though it be not so striking as many others; but being more recent, it will interest the assembly. This is dated last week, I have just received it, and it could hardly be generally known to your Grace or the Meeting. "I yesterday sent a similar sum of 50*l.* to a Clergyman who has been obliged to withdraw his sons from the pursuits of education." [The

Bishop of London has stated most justly, that, by the measures now adopted against the Clergy, their enemies are cutting off the sources of Protestantism, and are trying to starve out Protestantism.) "Since they came from College they have been employed in agricultural labour," &c. (*reading the letter*).—In fact, the suffering of the Protestant Clergy in Ireland is for the sake of Protestantism itself. I believe, if any one of the various sects which are now found in this country were to be substituted for the existing Establishment in Ireland to-morrow, the hatred would only be transferred: it would be a hatred to other Protestants, and not to the Established Church. First of all, we are hated because we are established; next, because we are Saxons; but above all we are hated because we are Protestants: and therefore I am perfectly certain, from the sight and sound of this Meeting, that the appeal made, as his Grace has stated it to be made, on behalf of the Protestantism of the country, will not be made in vain, where any one present has a heart or hand to assist.

I beg leave to move, &c. (*See the third Resolution, given above.*)

COLONEL CLITHEROW.

I rise to second this motion; and after the time already occupied I will not trespass upon the Meeting.

THE REV. HENRY MELVILL, M.A.

It cannot be necessary, after the very affecting details which have been laid before this Meeting, that I should endeavour at any length to excite its sympathies. On an occasion such as the present, facts are of chief value; and when once the existence of the distress has been ascertained, there can be but one opinion as to the duty of affording relief.

Still, however, I may be permitted, honoured as I have been, in being selected to move one of the Resolutions on this occasion, not to content myself with merely reading that Resolution, though its nature and object must immediately secure its adoption; and I shall therefore trespass but shortly on your patience, while I offer a very few observations on the subject which has this day assembled you together.

I do not know that a more touching and affecting duty can be devolved upon a Protestant Clergyman, than that of now standing forward and pleading the cause of his brethren, the victims of persecution and injustice. It may indeed be somewhat hard for a Clergyman to speak upon such a matter as strongly as the case would in its nature fully warrant, because to a certain degree it may be said he speaks of himself, and no man can speak of himself without speaking at a disadvantage. If we were referring merely to the peasantry of a land—men brought up in penury and inured to privation—it would excite your sympathy to be told of their being exiles from their homes; their wives and children sickening with hunger, and themselves with scarce strength to tell them that better days may yet come, and that God "knoweth our frame, and remembereth that we are dust." If our

reference were only to mechanics and labourers—men who may have lived always on the borders of poverty, and whom discipline may have inured to suffering—your feelings would be strongly excited. But when the sufferers are men of education, men who by station and office in life should be the dispensers, not the recipients, of bounty; men who have given their time and strength to comforting the afflicted and relieving the distressed—does not the very transition cause the destitution to appear a hundred-fold more aggravated; and does not the strange reverse of circumstances—a reverse too brought round by religion—give an interest to the sufferers, not to be surpassed by any to which human wretchedness is parent? And though I have said it is hard for a Clergyman to speak as strongly upon this subject as its nature may warrant, yet why should I be afraid to say, that if for no other crime than that of being a Protestant Minister; if for no other guiltiness than that of asking the provision provided me by law; I were reduced suddenly to beggary; compelled to behold those dearest to me, and of whom I am the natural protector, withering with want; why should I fear to say—is it arrogant, is it indelicate in me to say—that my circumstances would give me a more than ordinary claim on every friend of religion, and every upholder of civil order?

But let it not be supposed for a moment that this cause commends itself to the Clergy more than to the Laity. It is true indeed that the Clergy are the immediate sufferers; but the Laity are assailed through the sides of the Clergy. I cannot regard the present organized resistance to the payment of tithes in Ireland in any other light than as a crusade against property. It begins with Church property, because supposed most defenceless: but let the Clergyman be robbed with impunity, and I would not give much for the rent-roll of the Landlord.

But it were to take away from the sacredness of our cause to represent the matter as a mere question as to the rights of possession. The thing endangered is Protestantism, and the thing to be protected is Protestantism. The struggle now going on in Ireland is not a struggle between rival churches, each striving for the temporal ascendancy: it is not a struggle as to the possession of tithe, the right to the mitre, or the claims on the benefice: it is a struggle rather between the Christianity of the New Testament and the Christianity of human tradition and corrupt fable.

I have no intention on the present occasion of uttering any vehement declamation against Popery; he were a bold speaker who should think that the occasion of this meeting left him much of that kind to do. But I shall not hesitate to express my conviction, that Popery is now struggling hard for the supremacy in Ireland; and that fatal to that country will be the day when its efforts shall be successful. I know well it has often been said that the Established Church in Ireland is literally forced on the people; that its hold is in the laws of the statute-book, and not at all in the affections of the people; but I verily believe there is altogether a mistake in this matter. I am not at all disposed to question that the Established Protestant



Church is an odious thing in the eyes of the Roman Catholic priesthood; but I do very much question whether it is an odious thing in the eyes of the great body of the Roman Catholic population. The difference is vast, indeed, between the population and the priesthood. That which the priesthood regards as destructive of its craft, may be regarded by the population as protective of their interests. There is good ground for a persuasion, that, however the population may have been goaded into acts of lawlessness against the Protestant Church; yet, if the impartial suffrages of the whole of them were collected, you would find an overwhelming majority against the withdrawal from amongst them of a Protestant ministry. Dark, indeed, will be the day for Ireland, and England will have to answer for marshalling the clouds in the firmament, when, having first introduced Popery into that country, she shall consent to the exile of Protestantism.

It is scarcely necessary for me to remind the Meeting, that it was England that gave Popery to Ireland. But it is important that this fact should be borne in mind, when we are assailed with the charge of forcing a religion on the people against their inclination, and imposing Protestantism upon a Papal country which we conquered. It is much nearer the truth to say, we conquered a Protestant district, and have interfered with its Protestantism; and now, when we are striving to uphold Protestantism in Ireland, we are only striving to repair the mischief which our own hands have wrought, and to restore to them that invaluable blessing we formerly snatched away.

If you refer to the ninth chapter of Hume's History, you will find it stated that the Irish retained strictly their religion, as taught them by their first instructors in Christianity, and refused strenuously to yield any submission to the see of Rome. It is strange that the Romans, who conquered almost the known world, never conquered Ireland. Strange, that where the Roman eagle never flew, and the Roman warrior never trod, the Roman priest should have reigned with almost unparalleled despotism. Hume informs us that Henry II. obtained a Bull from the Pope authorizing the conquest of Ireland, on the express condition that the Irish people should be made spiritually tributary to Rome. The condition was faithfully fulfilled; and yet we are taunted with the injustice of attempting to uphold Protestantism in Ireland, though to our own authorship must be referred all its Popery. It is the injustice, after giving a man poison, of keeping a physician by his bed-side. Dark then, I repeat, would be the day for Ireland when Protestantism was exiled from its shores. Withdraw Protestantism, and you leave the people of Ireland with scarcely a hope of emancipation from ignorance, and with scarce a possibility of advancing in civilization. And I honestly believe, that, without the Established Church, Protestantism could not survive many years in Ireland. If we are prepared to destroy or diminish that Church, then in exact proportion to such reduction will be the force of the blow we should thereby aim at Protestantism, and the strength of the aid we should yield to Popery. And if we can justify it to our consciences, as Protestants; if, sprung as we are

from a line which poured forth its blood like water, that Popery might be mastered and outcast, we are yet prepared to throw scorn on our ancestry ; we shall take the right way towards accomplishing our desire if we either assist, or do not withstand, the overthrow of the Irish Establishment.

I am no upholder of abuses in the Church—if there are any, let them be corrected—it would be to oppose Christianity to oppose a wise Church Reform. But diminish Protestant machinery in the day of a great Papal struggle ; give up a portion of the field, of this realm, by diminishing the efficiency of our system of moral husbandry ; do this, and England—the country which has long slept in the hollow of the Almighty's hand—will go forward, by another, and a giant's stride, towards identifying herself with the kingdoms of the Papal Antichrist ; and when that day dawns whose sun will be in sackcloth, Britain must be reckoned with as a perjured land, sworn on the altar of Protestantism, and seduced aside to be the patron of Popery.

But perhaps I have somewhat wandered from the subject on which I have undertaken to speak. Yet not so. If it be our bounden duty, as Protestants, to uphold Protestantism at all, it must be obviously our bounden duty to uphold it in the persons of its persecuted Clergy. The ministers of our faith are assailed, and through them our faith itself. They are fighting the battle of Protestantism, and shall we leave them alone and unsupported in the conflict ? What crime have they committed, which has placed them under so fearful an outlawry ? What enormity in guilt has brought upon them this savage persecution ? Their only crime is, that they are the ministers of a pure religion—that is the head and front of their offending. It is a sickening thing to think, that simply for the offence which I every Sabbath-day commit—the offence of officiating as a minister of the Reformed Church of these realms—hundreds of men, signal in devotion, warm-hearted in piety, and assiduous in labour, are now reduced to the very extremity of destitution. Men who have gone through all the courses of a first-rate education ; who had right to all the comforts, if not the elegancies and luxuries, of life ; men, moreover—for this praise has been extorted even from their enemies—who have devoted themselves with unwearied fidelity to all the duties of their sacred profession ; these are the men who have scarce a roof over their heads, scarce raiment on their limbs, and scarce food for themselves or their children. Yes, these are the men, Christians and Protestants, on whose behalf we appeal to your charity.—Charity ! no ! perish the word !—not to your charity. I speak to men with whom Protestantism is the religion of their choice, who have sworn to give to Protestantism their undivided support ; and again and again do I tell you that Protestantism is the real object of the present attack. Our enemies are endeavouring to eject the Protestant religion by ejecting its ministers. This is the project of furious priests and factious demagogues ; and our call to you is, that you resist this project, and assist the Protestant Clergy to roll back the tide of furious opposition.

If I could call up to your view martyrs and confessors—if I could crowd this building with the forms of those who in by-gone days made

a rampart with their bodies against the encroachments of Popery—with what awe and veneration would you gaze on the noble company! How would you gather, from beholding Cranmer, and Ridley, and Latimer, fresh ardour, in withstanding a religion which gave to the flames so illustrious a group! I know that the memory of martyrs wakes the pulse of a holy indignation, and that the breathing of their names, like the trumpet-peal of a righteous war, sends the throb of a high resolve throughout this assembly. If ye could now be spectators of martyrdom, would ye not, hand to hand and foot to foot and shoulder to shoulder, rush against the familiars of an Inquisition, and snatch from the scaffold, or rescue from the stake, the victims of intolerance? But call ye nothing martyrdom but the being dragged on a hurdle and wrapped in flames? I call it martyrdom that a man should be forced to behold the wife of his bosom—a tender, perhaps, and fragile thing—faint with hunger; unable to procure for her the scanty morsel, which, if procured, she would strive, with loving violence, to force back upon himself. I call it martyrdom that a Minister of Christ should be compelled, for the sake of his religion, to behold in his children the hollow cheek and sunken eye, which tell too eloquently the tale of want; and that day by day they should come round him for bread, and he have nothing to give them but his tears and his prayers. I call this martyrdom. Oh, it were easier, God helping, to nerve one's-self for the stake, than for a famishing and outcast household. And if you would be stirred by the spectacle of martyrdom; if you would spring forward to break down the scaffold and extinguish the fire and snatch away its victims; prove this day, by your sympathy and your zeal in endeavouring to extricate the present martyrs from their difficulties, that the spirit of Protestantism, if it have long lain dormant, has not been extinguished; but that there are yet staunch and true men in England, who, in the hour of her Church's peril, will count their religion dearer than their substance; and who, having received from their fathers a charter of faith, stained with the blood of the holiest and the best, would rather dye it afresh in the tide of their own veins, than send it down torn and mutilated to their children.

I crave your Grace's pardon for not having before read the Resolution; but its tenor is such that my former remarks have borne upon it, and when read it will secure the approbation of the Meeting.—[See above, the third Resolution.]—I shall not detain the Meeting by adding any further remarks.

DR. NICHOL, M.P.

After the very able and eloquent address you have just heard, it is not necessary for me to occupy more than one moment of your time. You have heard from his Grace the Archbishop of Canterbury, and from the Lord Bishop of London, the details of the dreadful sufferings to which our Protestant brethren in Ireland are subjected; and I cannot add any thing to the feelings which have been elicited by those addresses, and by that very powerful appeal which has been just made to you. I shall therefore satisfy myself by merely seconding the motion which has been put before you.

DONALD MACLEAN, ESQ. (*M.P. for the City of Oxford.*)

As I have been honoured by the request of the Archbishop that I would move the fourth Resolution, I should feel, standing as I do here, a humble but warm advocate of the cause we are met to support, that I was not altogether doing my duty if I did not trouble the Meeting with a few words, to testify how sincerely my sentiments are identified with those that have been already given to the Meeting by every individual who has preceded me. And in doing so I shall adhere to the rule laid down for our guidance by his Grace the Archbishop—namely, that we should avoid, as unequivocally as we can, any of those topics of political excitement that are foreign to the main object of this meeting. Occasions will arise, I doubt not, in other places, when I may be enabled to shew as satisfactorily as I wish, the warm interest I take in every thing that concerns the interests of the Protestant Church—a Church which I am bound to think, as one of its humble sons, is the only one on earth that can be established for the real benefit of the human race. It is therefore with very great pain that I have listened to those details given from the chair, and supported by the letters read by the Bishop of London, and subsequently by my Honourable Friend the Member for the University of Oxford. They are not the histories of that species of privation merely that men must suffer for a time—it is not an inability alone on the part of the Clergy to maintain that position in society which they have been called upon hitherto to hold in Ireland—it is not merely that they are unable to prosecute the education of their children, and make partakers of their hospitality the brethren of another persuasion; who have exhibited, I must say, to them an hostility which accords not with that generosity which we have heard was shewn to the Roman Catholics in the hour of their distress—it is not merely that these are the distresses of our brethren in Ireland; but they have been aggravated by circumstances to that pitch of intolerance, and have gone to that state of severity, as absolutely to amount to a deprivation of the necessities of life! I am sure that this Meeting, not only as Christians, but as supporters of an Established Church, will not be slow in testifying, by its abundant generosity, how perfectly it sympathises with those sufferings by which we have been so deeply pained in the narration of them to this assemblage. If the martyrs of old times (said the Reverend Gentleman who preceded me) could now be raised from their graves and exhibited to you in this apartment; if you would then not only be the admirers but the unflinching advocates of the doctrines for which they died;—if upon such an occasion (if such could be) you would press forward to testify your devotion to the lessons of your Redeemer; and if those martyrs would so arouse your sympathy and command your attention, how much more ought your admiration to be excited, and your attention awakened, when you hear the accounts which have been this day laid before you, of that species of martyrdom which has not in it what those sacrifices of old possessed? But I say, too, that we must remember that these, who are now perishing for their faith, come not before you with the pomp and circumstance with which many of those spectacles

of former days were surrounded. The Ridleys and the Latimers were led to the stake for their adherence to the Gospel and to the truth of its doctrines as taught by their Saviour, accompanied by the tears and the sympathies of many, and the hatred of none but those demons who bound them to the flames. Take them, then, with all the advantages (if I may say so) which arose from that public exhibition of their firmness; and are their sufferings to be compared to the silent but hallowed endurance of our brethren, in a country where no eye sees the agony of their pain but That Eye which sees only to relieve? Take the martyrs, with all that can add (if any thing can add) to the glory of their dying hour, in the face of day expiring nobly for the principles which they advocated; and then carry your feelings to the land you have just now heard depicted, where there are indeed martyrs every hour, amidst pangs which those we have been portraying knew not of, and pangs, I fear, which it is impossible perhaps for us totally to relieve. But if we are enabled, by the blessing of Providence, partially to alleviate them, is it not our duty to come forward with no niggardly and sparing hand, but with that liberality which is always the true characteristic of the Englishman, and especially of that British Christian, who acknowledges the bond of charity to be one of the most hallowed bonds of his religion? We know that it is not because they have conducted themselves as unworthy members of Christ's Church, or that they have endeavoured to make use of any advantages that their position presented to them for the annoyance or discomfort of those with whom they were placed in communion. No—the whole testimony we have received of the bearing of these Ministers of the Church of Christ in Ireland, demonstrates, beyond a doubt, that as Ministers and as residents they are among the most beneficial classes of that country of misfortune; and that even towards their keenest foes they are as devoted in kindness and benevolence as they are distinguished for their forgiveness and forbearance. Are there not instances, that have come within the notice of many of us, and which certainly have been brought to my recollection by this meeting, where those of an opposite persuasion, in cases of a pecuniary nature (where it was necessary to have confidence in the individuals to be the recipients of sums of money for Catholic families), have selected Ministers of the Church of England to carry into effect the provisions of their wills, or to become the depositaries of sums transmitted to them from foreign countries. I say it is an imperative duty, on the part of those who sincerely advocate the distresses of the Irish Clergy, to state clearly, but boldly, to the world, the facts connected with their position, that we may go before the public, not as supporting any political party in the state, not as lending ourselves to any species of unfair opposition to those whose duty it is to extend—not persecution, but—protection, to those true servants of the Church, but as advocating the cause of that Ministry which has not only blessed the people of Ireland by the dissemination of the pure doctrines of Christianity, but which has likewise benefited the country itself by their residence among them in the character of its kindest landlords; dispensing thus the blessings of the Gospel with one hand, and the enjoyments of social happiness and hospitality with the other.

Under these circumstances I shall not detain the Meeting further than by begging permission of the Archbishop to read the following Resolution.—[*See above, the fourth Resolution.*]

THE RIGHT REVEREND THE LORD BISHOP OF JAMAICA.

In seconding the Resolution which has just been proposed, I shall studiously abstain from making any remarks, after what has been so ably and eloquently stated on this occasion. I shall briefly content myself with this observation—That the cause of Protestantism in Ireland is the cause of Protestantism in England; and that the cause of Protestantism in England, is the cause of sound and true religion in the most distant parts of the earth.

THE LORD BISHOP OF LONDON.

Before the concluding motion is put, I will request permission of his Grace to announce some of the principal subscriptions that have been received. I beg also to announce, that books are ready in the room, and in the house, for names to be put down; and also, before we call upon the meeting here present to put down their names, we can announce the receipt of between 11,000*l.* and 12,000*l.* I take the liberty of supplying an omission I made in my address to the meeting. I ought to have announced, and I announce it now with satisfaction, that I have received a letter from the Vice-Chancellor of Cambridge, and another from the Treasurer of the Committee there, announcing a first remittance of the Cambridge subscription of 500*l.*, and an intimation that there will be another remittance in a few days; and that the University met, and instantly voted 100*l.* from the University chest. I ought to add, that the University of Cambridge, with regard to what is called its Chest, is a very poor body. One of the Secretaries will now read some of the principal subscriptions.—(*For these see published List.*)

THE HONOURABLE MR. JUSTICE PARK.

My Lord Bishop of London, and Gentlemen—It is with extreme pleasure I rise to propose the next Resolution. I shall detain you a very short time; because, to descant upon those subjects which have chiefly engaged your attention, would be, at so late a period of the day, extremely unseasonable, and I think extremely improper.

My Lord and Gentlemen; if I were to endeavour to speak in terms according to my feelings, of the individual I am about to mention to you, it would be impossible to find any language to express the depth and the sincerity of the regard I entertain for that individual. It is about twenty-two years since I had first the honour of knowing that person; and if he was not present, I could descant for a considerable time upon his pure unaffected zeal, and his meek and Christian temper; but possessing, at the same time, great firmness in the discharge of his public duty. The universal courtesy which he shews to every individual who may have occasion to obtain admission to his presence, endears him to every one: and I could enter into a variety of circumstances reflecting the greatest honour upon that individual:

and if I consider the present awful position of affairs, it is one of those circumstances that ought to excite the greatest gratitude in our minds, that a kind and beneficent Providence has been pleased, in the dispensation of His will, to raise such a man to be the head of the Church of England.

Gentlemen, by this expression of your sentiments I feel that your hearts have gone in unison with mine, when I have been speaking of that great individual. But I forbear saying more, because I do not feel that it is peculiarly applicable, except as arising from the feelings of my own heart, to the present occasion. We have now a duty to discharge, which is, to acknowledge our gratitude to his Grace, for his kindness in having called this meeting together, and for the manner in which he has so ably discharged its duties as the head of the Christian Church of England and Ireland, by those luminous statements which he has made, and the feelings he must have excited in the breasts of you all. (*The Hon. Gentleman then moved the fifth Resolution, as above.*)

RICHARD TWINING, ESQ.

My Lord, I am proud of the opportunity offered to me of seconding the Resolution that has just been read, and which I conceive is as consonant to the feelings of every individual here present as any resolution that could be offered to their notice. I should be unwilling to trespass upon the attention of this Meeting, numerous and respectable as it is, at this time of day, and after the very able and interesting statements which have been laid before you, if I did not feel that it is a point of high gratification that the public should know that the occasion that has brought us together this day is, in point of interest, not confined to those high individuals who are an ornament to the Church to which they belong, nor to the Nobility taking a part in it, nor to those who have been distinguished for literary eminence, but that it extends to all classes of society; and I am proud to say that the Laity, of all classes, are fully alive to the deep claims established upon their liberality by the case laid before them.

My Lord, it is usual to say, in order to feel the strength of any application or any representation of distress, that we should bring the case home to our own bosoms. It is brought home to our own bosoms here; for what would be the effect of the separation of the Churches of England and Ireland at this time of day? It would be a national calamity, which every one of us would feel; and I think it would be found, that if the Protestant Clergy of this country were placed in those situations of privations and distress which attach to the Irish Clergy, we should be alarmed at the situation in which we were placed. I confess there were many subjects detailed before this meeting which really appal one. We have heard of the Clergy suffering the greatest distress in themselves and their families—we have heard of the great privations that they have been exposed to—but there has been no case stated more forcibly than that when a Clergyman and his family had submitted to every privation that could



be imagined, when they had made every sacrifice, to place their son, perhaps their chief hope, at the University, they have been obliged to withdraw him from the education he was there receiving. I hope this day will be marked by an expression of feeling—not marked only by the collection of money, which is in the present case of the utmost importance, but by that feeling which exhibits a participation in the distress of those who are deserving of pity—who have not obtruded themselves forward to solicit relief, but are brought forward by others—to place them in that situation in which alone they can do good. It is impossible that the Clergy can be the means of doing that good in Ireland which they have the power of doing, if they have not the means in their hands. I have had the means lately of ascertaining the distress of the Clergy, as exhibited in one point of view. I have lately known an Irish Clergyman apply at an Assurance-Office to make an assurance on his life, for the benefit of his family when he was no more. When, upon being questioned as to the state of that part of Ireland in which he lived (the office having fears as to granting the policy), he stated that he had never experienced any violence from his parishioners; but he was then in the third year of his having forborne to collect his tithes. This instance is probably one amongst many similar ones, and it may easily be imagined in what a situation it places a Clergyman, and the father of a family.

I apologize to the meeting for intruding any observation of this kind upon their attention, in addition to those which have been much more ably urged, but I am proud of seconding the Resolution which the learned Judge has moved.

The Resolution having been put by the Lord Bishop of London, and carried unanimously, his Grace the ARCHBISHOP of CANTERBURY briefly returned thanks; and a subscription was forthwith entered into.